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ABSTRACT

"Insights" presents the texts of the major addresses, panel reactions, and proceedings of the first State-wide conference on consumer and home-making education, entitled "The Challenge of Change." A theme that emerged was the need for greater cooperation between classroom and community in teaching students not only about the systems that guide their lives but also how to utilize these systems at their functional level. A second theme was that of the meaning to teachers of massive, accelerating, overwhelming change as a force, rather than an abstraction. A third theme was the challenge presented to the creative teacher by the growing sensitivity to multiple life-styles, cultures, and values that exist in every classroom and community. Other topics were the impact of change, the woman's place, individualized instruction, the dual role of women, the emerging consumer, involving community agencies and people, the market place (about deceptive advertising), and becoming a change agent. (SA)

insights

Proceedings of the Conference on Consumer and Homemaking Education, November 9-10, 1970, Anaheim, California.

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The passage of the Vocational Education Amendments of 1968 brought new opportunities to home economics programs in the public schools of our nation. The expanded program gives increased emphasis to meeting the contemporary needs of youth and adults with particular attention to the consumer aspects of all parts of home economics instructional programs. Special consideration is also focused on providing programs for persons in economically depressed areas and areas with high rates of unemployment.

The Consumer and Homemaking Education Conference, "The Challenge of Change," was planned to assist teachers to understand the potential of the new legislation; present new concepts in several of the areas of home economics; identify more effective means of serving the contemporary needs of youth and adults; and share new methods and materials for the development of timely Consumer and Homemaking Education programs.

The conference was a giant step toward the revitalization of California programs. The Challenge of Change was highlighted in numerous ways leading to an optimum involvement of conference participants. This publication will refresh our memories and help us refocus our energies on the task that awaits.

Wesley P. Smith
State Director of
Vocational Education

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In Cooperation With
Office of the Chancellor
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retrospect

"Insights" presents the major addresses, panel reactions, and proceedings of the first state-wide conference on Consumer and Homemaking Education, held November 9-10, 1970, in Anaheim. The conference was called "The Challenge of Change."

Hopefully, this publication will extend to those who could not attend the meeting an understanding of the ideas proposed and the projects demonstrated and discussed. For the 1,000 persons who were in attendance, the highlighted proceedings are offered as a catalyst for continued professional growth.

Several recurring themes appeared throughout the conference, not by design, but perhaps from the urgency of the times in which we live. Speaker after speaker underscored the need of the classroom and the community to merge in teaching students not only about the systems that guide our lives, but how to utilize these systems at their functional level — as community resources. A second theme to emerge was that of the meaning to teachers of massive, accelerating, overwhelming change as a force, rather than an abstraction. A third current in the conference was the growing sensitivity to multiply lifestyles, cultures, and values that exist in every classroom and community to challenge the creative teacher.

"Insights" shares the events of the conference as brief pictorial glimpses and printed words: it cannot anticipate the learnings. The future will provide those insights.

Dr. Ashley Montagu
Anthropologist
Princeton University

The subject I am going to speak on is, indeed, perhaps the most challenging before us. Apropos of it, there is a piece of history which is very relevant to what I am going to talk about and which I must convey to you.

It was in New York at the Bronx Zoo some years ago, where a much valued chimpanzee escaped the confines thereof and, since he was a very amiable and gentle and intelligent creature, a casual search was instituted for him. After four days, he was found in the stacks of the New York City Library. In his left hand he was holding a copy of the Bible and in his right hand he was holding a copy of Darwin's "Origin of Species." When asked for an explanation of this, he meekly replied, "Well, I was merely trying to discover whether I am my brother's keeper or my keeper's brother."

As educators, it seems to me this is the dilemma in which not only chimpanzees find themselves, but the most relevant of dilemmas which we must resolve. As a result of the misunderstanding of what we are on this earth for, we have brought ourselves very near the edge of doom.

Let me say at once that I think the only philosophically tenable position for a pessimist in time of crisis is optimism. Or as we used to say in Vienna during the first World War when asked about the situation on the Western front, "The situation is hopeless, but not serious." A sense of humor is very desirable in looking upon the human condition because it offers us a perspective not only upon our fellow human beings, but upon ourselves. And without it, life would become a tragedy for most of us who see deeply enough into the nature of the human condition.

The American family is, from my standpoint as an anthropologist who has made human beings his principal study, an institution for the systematic production of mental illness in each of its members. That, essentially, is the American family. It does this innocently enough and with all the well-meaning in the world. But meaning well is not enough.

As a people we have chosen to follow the life of technology to such an extent we are about to technologize ourselves out of existence. There was a great American human being who said, "**Things** are in the saddle and ride mankind." That was Ralph Waldo Emerson. We have become enamoured of things to such an extent that we make things out of human beings.

Every baby has the potentiality for becoming a human being and the family is the institution designed to turn him into a human being. Instead of which we have progressively turned our human beings into people. We have very few human beings left.

Just as we mistake instruction for education, we mistake the term "person" for human being. The very fact that there are numbers of persons animated by the necessity to breathe does not make them human beings. What has happened in most cases to these persons is that they have been rendered into tragedies . . . living tragedies . . . and living tragedies is, in this connection, what this potentially **human** being was capable of becoming and what he has been caused to become by his family, by his society.

Hence, the family stands at the very core and center of society. What is done in it is what will be done in society and, in an inter-active feedback relationship,

More Humane Human Beings

THE KEYNOTE ADDRESS
THE FAMILY: THE CHALLENGE OF CHANGE

"As a result of the misunderstanding of what we are on this earth for, we have brought ourselves very near the edge of doom."

they will reciprocally feed upon each other. The values a society most worships are the values which will be siphoned through the family to the children and in which they will be conditioned.

In America, the supreme value is **Success.** Everyone must be a success. This means a success by the measure of external validations and in terms of the number of such validations that you can accumulate from the very earliest days of your life. In this way, people know that you are a success. Hence, in the family, you win the approval of your father if you behave in a manner designed to make a success of yourself and you win the love of your mother if you do what she believes will be good for you. Mothers communicate to their children that love is something you bargain for; it is conditional on your good behavior. "I will love you if you are good. If you are bad or do what you want to do and it is incompatible with what I want you to do, I won't love you." In other words, we bargain for love.

A child, faced with the dilemma, either will do what he wants and risk losing love and approval, or he will repress what he wants to do and retain those things. This is known as conditional love. The one thing in the world that should be completely unconditional — love — we make conditional because it is part of the marketing culture in which we are conditioned. You bargain for everything. You buy and sell.

The only reason a parent exists, from a biological point of view, from a social point of view, from a psychological point of view — from any point of view you can consider — is to humanize this creature, this child, through the agency of love.

What we have discovered about love is very simple. Behavioral scientists, anthropologists, physiologists, biochemists, all of them — without having the faintest idea that they were just working for me to bring this message to you — have contributed their disparate findings so that I can now show you love in an x-ray. I can hold it in my hand; it is not an abstraction. For example, I can take 100 x-rays, 50 of children five years of age who haven't been loved and 50 who have, mix them up, and give them to you saying, "You don't know anything about reading x-rays, but look at these and find something in some that isn't in the others and then separate them." You will get nearly 100 percent correct answers. What you will see in the bones of these children who have been unloved is a network . . . criss-crossing parts of the bone which lend it it's great strength . . . which is reduced in the unloved children. They have lines, very radial opaque lines, of retarded growth at the ends of their bones. Just imagine what happens in the brain. I can tell you. Our children who haven't been adequately loved have different kinds of brains, different kinds of nervous systems, different kinds of biochemical systems . . . all of which is important.

They are not as good learners, for example, as children who have been adequately loved. They often become problem children. Why? Because if you frustrate the most important of their needs then you produce in them behavior which compels your attention to their need for love. This is what we call being bad, evil, naughty, delinquent, **unlovable.** This is the child who stands most in need of our love. He has been the most failed. The only way you can ever recover him to some semblance of the humanity to which he was originally oriented is by giving him that love.

We all know about love. Ain't love "gland"? After all, we marry for love even though we are unable to distinguish it from sex and identify it with sex. We "fall in love" which is our way of describing it . . . descending from a higher to a lower plane. The greatest authorities on love are right here in California, in Hollywood. Sermons are preached on love. God is love. Everyone knows that. Well I suggest to you that Love is God.

So we know a great deal about love. Next to democracy it is the second most often used word. The fact is that we know very little about love because an enormous number of people have been unloved to death. There is a great deal of unloving love behind the show of love. Those words, "unloving love," were used by

Aeschylus, the Greek dramatist, 2,300 years ago. It was a problem even then . . . a great absence of love behind the show of love.

How did we get this way? Well, we got this way simply by enlarging our numbers to such dimensions that we ceased to be involved with each other. If you were to go today and live among people who were like our ancestors over the last three million years — the eskimos, for example, or the Australian aborigines, or the pygmies — you would find them living in very tiny groups where everyone knows everyone else, everyone is involved with everyone else, and everyone loves everyone else.

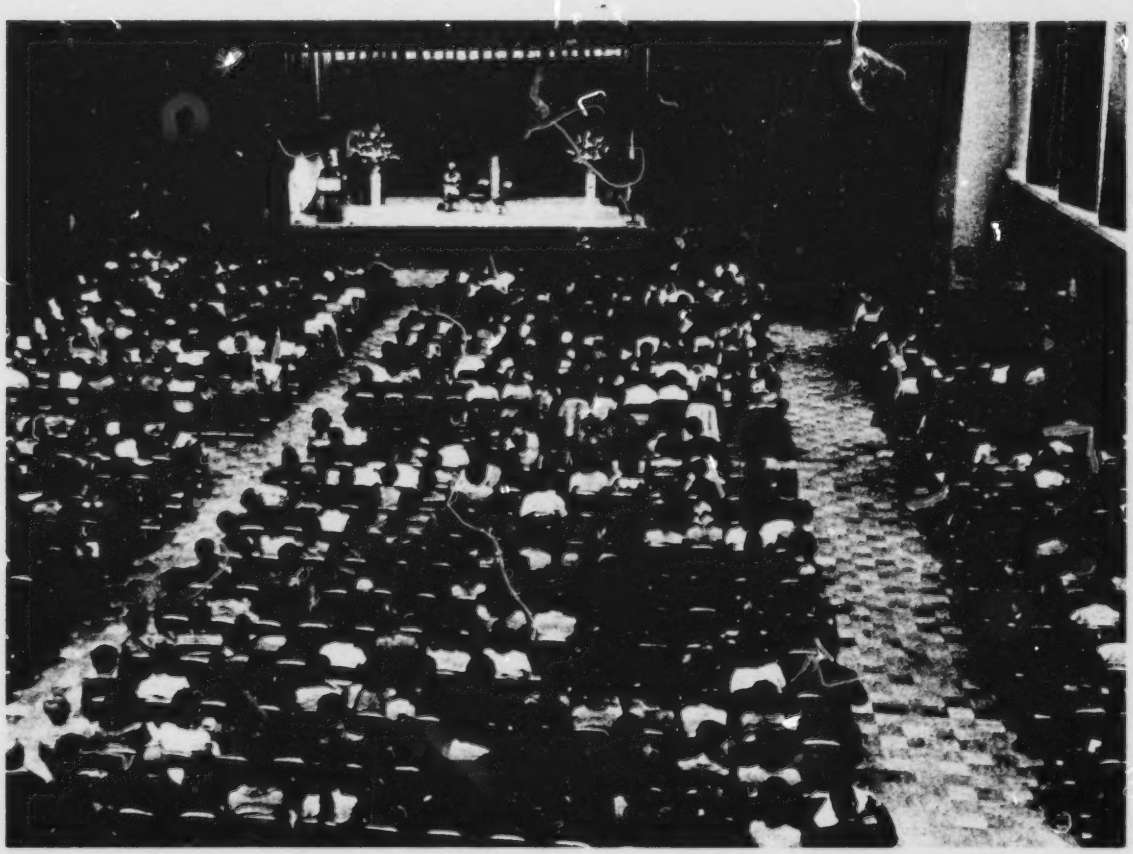
I use the word "love" without defining it. I do not agree with Socrates who said we must define our terms at the beginning of an inquiry. I believe we can define them only at the end because definitions can only be meaningful at the end of an inquiry. Then I will tell you what love is and suggest to you, by giving you that description, what you ought to do. For you see, no matter who made you into what you have become, that doesn't for a moment relieve you of making yourself over into what you ought to be. And there's the rub. What ought we to be and do?

To return to our hunting, food-gathering population. If you are a small population, you know everyone and because life is very precarious, you eat whenever you can. You share everything to such an extent that if I have brought in the animal I have killed, I take the least part of that animal and I take it last. I share it with everyone else first and with the older people because they are the least able. I never do anything without thinking of the consequences of my conduct not only to my fellow human beings, but to my fellow animals with whom I am deeply involved and with my fellow inanimate nature, the rocks and woods and pools. I don't treat them falsely. I don't read a book that says "multiply and increase and subdue the earth . . . " because I believe I am part of the earth, not superior to it.

So how did we become so disoperative, so unhealthy? Our hunting, food-gathering people are healthy by the measure that they live cooperatively. They are able to love, able to work, and able to play. We can't love . . . we love as we must, not as we ought. We don't work . . . we labor and many are engaged in labor that they don't like. And certainly, we can't play . . . just look at the way we play games. Baseball and football, for example.

Most people are unaware that man is only a 150-pound non-linear servo-mechanism that can be wholly reproduced by unskilled labor. How did we get to this stage where, by indulging in this unskilled labor, we have proliferated from these tiny populations into a world with 3.7 billion people and at the end of this century, an expected population of 7 billion people?

"A school should be a place where the best values that have been verified for the development of a healthy human being . . .one who is able to love, to work, and to play . . . are taught to the child."



We got this way by the discovery of agriculture. It enabled us, for the first time, to stay put in one place and grow as much food as we wanted. From this we were able to supply as many people as we wanted. Those with the greatest amounts of land gained the greatest amounts of power. Power is very corrupting and where do you go from that? To more power. You take the power of other people. You raid them and then you collect your people and lands and you have urbanization. You have the city, where for the first time you can pass another person and not know who he is and feel completely disengaged, uninvolved, and unconcerned.

What we have to realize is that we got off on the wrong foot. Man became atomized, fragmented, and focused on becoming a success. This nation differs from other lands and other periods in that it enjoys the maximum opportunities for going down this wrong road to disaster. Americans have taken up success as a good thing and have been taught in their families that "you must become a success because if you don't, what will you be?" And you dare not mention it, for no one is ever that other thing. So you must get A's in school so that you can go to a good college where you will get the appropriate degree. You may even go on to higher degrees and die intellectually and spiritually by degrees.

This is what we do to children in our families and in the structures we create, namely, the schools. A school should be a place where the best values that have been verified for the development of a healthy human being . . . one who is able to love, to work, and to play . . . are taught to the child. If he is not taught these, he will not learn how to be a **humane** human being.

Interesting word, humane. Whoever uses the word, humane? It is like the word, **character.** Who cares about a person's character as long as he has **personality.** As a chorus girl friend of mine once charmingly put it, "Personality let's you get by with less intelligence than would otherwise be necessary."

The errors being committed by the parents should be corrected in the schools by those who stand in the place of the parents. What is a teacher if not an extended parent . . . a member of the extended family? What is the method he should be teaching by? The method of love. You can only teach anyone by loving them. It doesn't matter what the subjects are that you teach, the greatest gift a teacher can make to a student is his **character** through the medium of love. What we have learned about love we have learned in the laboratory studying fetuses, babies, and children who have been loved and unloved and comparing them. From this we have teased out the following description of love:

> Love is behavior designed to confer
> survival benefits in a creatively
> enlarging manner upon another.

Quantity in life . . . the living of a long time . . . is not important. It is the quality that we put into the quantity. Without quality, it does not matter how long-enduring the quantity is, it is likely to be more disastrous because most people in our culture tend to grow older without growing up.

Love is the communication to the other that you are profoundly involved in their welfare; that you are deeply interested in the fulfillment of their unique potentialities; that you will never commit the supreme treason of letting them down when they are in the most need of you; that you are standing by to give them all the support and sustenance and stimulation they require for their growth, increasing dimension, and increasing ability to be the kind of human being that you are being to them.

This doesn't mean that you give people a completely undisciplined kind of freedom. This can only be thought of by people who do not understand the meaning of freedom or love, because love has a firmness that is as strong and enduring as anything could possibly be. When you say, "No," the child who has been adequately loved understands this is well meant for his welfare, even though he may experience it as a frustration. Frustration is very necessary because a child has to develop abilities which will enable him or her to be a mature human being who can postpone immediate satisfactions for long-term goals. Every human being has to learn this. The adequately loved child will accept your "No" as healthily as your "Yes." There is no greater responsibility than freedom . . . the freedom to be free and allow others their freedom.

We are in a precarious state. We are unable to love because we have never learned to love. My appeal to you is, as teachers, you are the unacknowledged legislators of the world. You can't do everything, but you must do something if the species is to survive. What you must do is turn yourselves into loving human beings that you are capable of being. You cannot produce change unless you are, yourself, a loving person. The only way another learns is by what you **do.**

And so, dearly beloved brethren, having completed this sermon, let me end on a light note and tell you a story that should illuminate for you what you ought to do.

Some 50 years ago, there were, at Cambridge University, two undergraduates who had just taken their BA degrees, which they properly celebrated that evening. They vowed to each other that wherever they might be, they would meet 30 years hence. They did. One, in the interim, had become an admiral in the navy and the other had become a missionary in the New Hebrides. Like most Englishmen, both were eccentric and both were fanciers of talking birds. The missionary brought back his favorite talking bird and presented it to his nautical friend. He gratefully received it and introduced it into the cage in which his nautical bird was already perched. Whereupon the missionary bird took one long look and exclaimed, "What must we do to be saved?" And the nautical bird replied, "Pump like hell, boys, or we'll all go down."

"Love is behavior designed to confer survival benefits in a creatively enlarging manner upon another."

thoughts of the responding panel...

BRUCE LYMBURN: My mind was blown! I was really happy that he was as spontaneous as he was because I thought he really communicated well. I thought his statement about being human in a classroom was important. I am at the point now in my classroom where there is an unwritten agenda of the teacher saying, "Trust me" and my saying, "But look what you have done to me . . . why should I trust you . . . I want to go out and do things on my own . . . learn on my own." This seemed to be what Dr. Montagu was saying, too. I am realizing in asking myself the question, "Why am I here?" that I am on this planet with all of you, that I am not mindless, that I have many choices in life, and that I have many things to do. I am interested in the business of living and experiencing as much as I can. I think the challenge to homemaking and vocational education (it should be called "life education") is to slow down and understand. It is to question and to cherish each other and what is happening in the world and to celebrate that. I think school should be a conscious celebration of being alive and understanding things.

DR. SAM WALLACE: I am awed by the responsibility that we have in the school system to do the things suggested here by Dr. Montagu. My responsibility is personnel in a large high school system and I thought as I listened to Dr. Montagu, "How can we in personnel or those who have charge of teacher selection find the kind of people he suggests?" In our brief conversation with him, I asked that question. I don't think he had time to give a complete answer, but he did say they should be chosen for their capacity to love. I am concerned about this as I have observed teachers in the classroom. We are losing this "capacity to love" or be concerned because of our interest in subject matter and concern for developing skills. We are losing that quality that makes a teacher memorable to a student as someone who influenced their life.

DR. SAMPLES: I am burning to say that I think teachers can express love in many ways. This ability to give the student responsibility for his own learning, with the teacher offering resources and guidance and ideas and support and freedom for the student to make mistakes . . . this is one way of expressing love for the student. Dr. Montagu said another thing that rather excited me, because I hadn't thought of it that way. He said that the "teacher can transcend the structure." I think this really applies to us in Consumer and Homemaking Education. We can get out of that classroom. We can work with community agencies and with what is going on in the world. The business of living takes place in the classroom, that is true, but the **real** business of living goes on outside the classroom. I'd like to share one other thought, too. We get so busy that sometimes we forget that a teacher, in a 40 minute period, has many opportunities to have a significant effect on a student. The understanding wink or the pat on the back, any understanding of behavior . . . it just takes a second, but those seconds are significant.

VIRNA CANSON: I have two words to describe the speech by Dr. Montagu. They are "Right on, Brother Montagu." What I am trying to say is that Dr. Montagu got to the heart of the ingredient which Dr. Martin Luther King identified. It is the ingredient of love . . . this ingredient that says, "Reach out." It is true that he did not tell us how to identify the unloving . . . those afraid to love. I think it might be possible by observing who identifies the unlovable and for what reasons. Are there those who are unloved without even opening their mouths? Are they those whose hair is longer or who look different? Are they unlovable? I live with the image of my father who taught school in Oklahoma for 52 years. As I think back now and remember the many young people I heard him tell could become president of the United States . . . they were ragged and barefoot and came to school with a cold biscuit and a cold sausage . . . the teacher, in my mind, is my father. He was a man of great empathy who looked above those outward appearances that might be termed "unlovable." Dr. Montagu said the single individual is an important ingredient. The kind of work I do . . . legislative work for the NAACP . . . makes me particularly sensitive to the way teachers are structured and institutionalized and how creative teachers have to deal with administrators. Dr. Montagu recognized that a single individual can get fired, but he placed the burden on what one person can do . . . one creative, loving person in the classroom . . . to begin a change and to have it spread as "bread cast upon the water."

MARY ANN SCHOELL: Dr. Montagu has a great line in his little tongue-in-cheek book, **"Up the Ivy,"** in which he says, "It is better to remain silent at the risk of being taken for a jackass than to open your mouth and remove all doubt." Having opened mine, I will now put my foot in it. I am absolutely convinced now that we must stop teaching. I don't mean resign. I mean we must use our classrooms as environments for learning and growing and we must grow to the point where we are ready to let students write their own program of learning. I am trying it in three of my classes. It is absolutely exciting! . . . it is utterly exhausting! . . . and I am trying to put together the courage to try it in two other classes. The supposedly valid reason for not letting this happen at more schools even at the secondary level is that "the students are not ready . . . they do not know how to handle their freedom." This is true in some cases, but how will they every learn unless they stumble and fall. I am egotistical enough to think, "What better place to fall than in my room." We do divide it down into individual structure . . . individual subject matter . . . but it must not be so structured that it structures out the student. For those of you among us who are administrators, you must help us break out the walls of the classroom. We must get our students other places and let them see how others live. If we do not, we are too myopic. I think this is terribly important, this and loving the unlovable student who is the most difficult to love.

Panel Chairman
Mrs. Donald P. Krotz
Chairman of Joint Committee
On Vocational Education

THE PANELISTS

Bruce Lymburn
Student Member
State Board of Education
(Newport Harbor High School)

Mary Ann Schoell
Teacher
San Dieguito High School

Dr. Sam Wallace
Assistant Superintendent
Kern Joint Union High School District

Virna Canson
State Advisory Council on
Vocational Education

Dr. Merna Samples
Chairman, Home Economics Department
California State College at Long Beach

Panelists Virna Canson and Dr. Sam Wallace.

The opening hours of the conference.

The Impact of Change

M. Catherine Welsh, Chief
Bureau of Homemaking Education
State Department of Education

I came upon a quotation the other day that seemed to be speaking directly to the times in which we are living and to this Conference as well. It was written by Charles Dickens, and I think it is possible that you may recognize it: "It was the best of times; it was the worst of times. It was the age of wisdom; it was the age of foolishness." Was he not describing today? For surely we live in the best of times in many, many ways, and yet, the tension, turmoil and the stress sometimes make it appear the worst of times. We search almost frantically for a way to relate humans and society in a harmonious manner in a troubled world.

Our opportunities as consumer and homemaking education teachers have never been greater nor have the challenges been so imposing as those we face today. As someone said recently, "No success in life can compensate for failure in the home."

We selected "The Challenge of Change" as the theme of this Conference in the belief that the most crucial problem facing us as teachers and as American citizens is change . . . that all of the other social, educational, political and economic problems grow from the root cause of massive, accelerating, overwhelming change. This change is shifting our values, it's overturning our institutions, and it's tearing at our heritage.

Hopefully . . . during this conference . . . we will come to understand that change is not an abstraction, but one of the most powerful and least understood forces which is at large in our world today. It is a reality and we as educators are in the center of its roaring current.

Seldom does the subject of change capture general interest . . . much less reach the best-seller list of what Americans are reading. Such a book, however, has reached that pinnacle. It is being widely discussed today in board rooms, in classrooms, and in living rooms. It is Alvin Toffler's book, "Future Shock."

In it, Toffler prepares the reader by stating: "If the last 50,000 years of man's existence were divided into lifetimes of 62 years each, there have been 800 such lifetimes. Of these, fully 650 were spent in caves. Only during the past 70 lifetimes has it been possible for men to communicate with each other through writing. Only during the past six lifetimes did masses of men ever see the printed word. Only during the past four has it been possible to measure time with any precision. Only in the last two has anyone anywhere used an electric motor. And the overwhelming majority of all the material goods we use in daily life today have been developed in this — the 800th lifetime."

C. P. Snow, the novelist and scientist, writes that "until this century, social change was so slow that it would pass unnoticed in one person's lifetime. This is no longer so. The rate of change has increased so much that our imagination cannot keep up."

Discovery. Application. Impact on society. This is the chain reaction of change. It is now a sharply rising curve of acceleration in human social development. This thrust can no longer, by any stretch of the imagination, be considered "normal." Our institutions cannot respond fast enough and its impact is shaking them. This is certainly true of education!

But accelerated change is only half the story. The other half . . . the really important half of the story . . . is what the speed-up does to the individual. We are being bombarded with information flow and new situations of unmanageable proportions — things, people, places, events, competing ideologies.

In the two days before us, we can merely "scratch the surface" of change as it affects us as individuals and as teachers of Consumer and Homemaking Education. Yet it is truly a challenge that we can carry back to our classrooms and community projects. If this Conference does its job well, it will be helpful in putting change into context for us and of helping us determine priorities.

What are some of the changes we are grappling with and to which this Conference plans to address itself?

One is the family. We have seen in our lifetime — the 800th lifetime — the end of the "extended family" of pre-industrial times and the emergence of the present-day "nuclear family" of parents and children. But what about the future of the family in the post-industrial, technological age? We are told by some that the family is doomed . . . that it will be a temporary relationship at best. Others contend, with equal vigor, that the very turbulence of our times will lead to stronger families . . . that the family will serve as "portable roots" in anchoring one against the hurricane of change.

We are confident that our keynote speaker this morning will provide us with some stimulating and provocative insights concerning the role of the family in the years ahead.

Another change we see taking place today is the emergence of a new self-image for the American woman. Freed from the drudgery of housework and unplanned childbearing, the young woman of today is rapidly moving into a dual role of homemaker and wage earner. What will this dual role do to the institution of marriage? To the concept of parenthood? And, as a matter of fact, to the male role in family life?

We see about us today the proliferation of sub-cultures. These sub-cultures offer a variety of distinct life-styles that spell more potential freedom for the individual and less conformity to group pressure. We know, from our daily experiences with students, that they are anxious to experiment with a variety of life-styles until they find one that offers them the potential for personal fulfillment. Our role, as teachers, is to equip these young people with the tools they need for this decision-making.

We are seeing the long overdue "rise of expectations" among the disadvantaged in our communities. Minority and low-income citizens are demanding jobs with dignity; personal respect; decent housing; good schools; and good medical services. In essence, a more rewarding life. As teachers of Consumer and Homemaking Education, we have the knowledge and skills of direct relevance to this movement among the disadvantaged. The socio-economic needs of families . . . of all families will be examined at this Conference.

The impact of change affects the things we buy and how we buy them. We are told that this generation is seeing the "end of permanence" and that we are entering into the "throw-away" era — edible coatings, biodegradable, and a host of other new terms, most of which I can't even pronounce. We will change homes, furnishings, clothing — all things — at an extremely high rate of turnover. It is important, therefore, that we grasp the meaning of intelligent consumerism and that we develop sound teaching methods to cope with man's relationship to products . . . to things.

Change is affecting our relationships with people and institutions as well. At no time in history have we felt the need for interdependence as we do today. The human services in all communities are destined to grow at a phenomenal rate during the coming decade and we, as teachers, must know the community resources available for us to live interdependently.

As so — the family and its future role . . . the socio-economic needs of all families . . . the dual role of women . . . the emerging interest in consumer affairs . . . the linkage between community resources and people . . . these are topics that we will discuss during the next two days.

A

Woman's

Elizabeth Duncan Koontz
Director, Women's Bureau
U. S. Department of Labor

Place

Whether I like it or not, I have been classified as "Women's Lib." I don't know what you think about Women's Lib, but that is the first thing I want to get straight with you. You better not put down Women's Lib, because you have a lot to do with it.

I prefer to call it the Women's Movement, revived after 50 years. You see, it really started with the suffragettes who got for you and me the right to vote. When those women in 1920 carried banners it was a lot more dramatic than carrying banners today when it has become the order of the day. It took a great deal of courage for Abigail Adams to tell her husband that if they were not thinking of women when they were planning this country and its future, they could forget it. Women's Lib has been around for a long time. It is only the connotation that has been given it by a group of women who dramatized it before the television cameras that makes it seem strange. Newsmen came to me and asked what the Women's Bureau thought. Before that, they didn t ask what the Women's Bureau thought. As a matter of fact, they didn't ask what women thought at all. It was being decided for them.

Today, as I share a few ideas about the woman's role in our society, I recall the young man on this morning's panel who said that he couldn't speak from a home economics background because it wasn't for men. That is the first thing I want to address. This has to end! Young men are a part of families and an important part. Children need fathers who do more than earn money to keep the wives and children at home. You need only look at the insurance figures on deaths of men 35 to 45 years of age during the past three years to determine whether he should be a dead martyr or a live husband and father for children.

This has nothing to do with what you think Women's Lib is. The dual role for men and women is a vital necessity. I would remind you that in every emergency in this country, women have done things the weaker sex was not supposed to be able to do. As soon as the emergency was over, we said that "woman's place is in the home." Thus, we have notions that are not based on fact, but on myths and stereotypes.

You as teachers are being called upon to take a close view of the role of women and families in the seventies. Maybe we will take a look at the number of women visiting psychiatrists, confined in mental hospitals, and using drugs and alcohol. Maybe we will take a look at the women who have been well prepared in school, but have never had the opportunity to use that preparation . . . women who feel that regardless of a good husband, good home and healthy children, there is still something lacking. They are feeling the lack of recognition of their abilities.

When we begin talking about the kind of love that must permeate our activity, I think we must distinguish between the various kinds of love and add to it the kind that means respect for the individualism of another.

We must realize that a large percentage of women are not working for "pin money" anymore. They are not working for a new piano so the kids can take music lessons or a new refrigerator, but they are working to provide a college education for their children. As you might suspect, a large group of the working women are 45 to 54. They are coming back to work in large numbers . . . many are widowed who find their pensions do not cover the costs of living . . . many are educating other members of their family . . . and many are helping keep elderly parents. Women are a part of society and have to bear those responsibilities.

What does this mean in terms of jobs and opportunities? There are traditional areas of work for women — teaching is the one with which I am most familiar — that will require re-training. When the NEA publishes the fact that we have more teachers than we need, I challenge that as long as classes are 30 and 35 students in size. As long as we have to make excuses for not giving individual instruction . . . as long as we have to alibi for not giving to children in trouble . . . we don't have too many teachers. Perhaps we have too many teachers trained in certain subject areas and that is where re-training comes in for attention.

We women have been allowed to become teachers, provided we do not want to get into the "solid" subjects and provided we don't want to get into administration. As a matter of fact, I think you ought to do something about the fact that so many women have been removed from administrative positions by fiat of boards. We need good administrators, period. Not men or women . . . we need **good** administrators. Our society is due more than "he was the best we could find" which means that women were not even considered.

I am not talking about male and female, I am talking about high quality personnel. It wouldn't hurt my feelings a bit if there were men home economists, but that won't happen as long as people raise their eyebrows at men who can sew well. It is changing, however, with the young men . . . guys with their infants strapped on their backs in the supermarkets, doing the family marketing. There are changes taking place and perhaps it will be our young people who will help us break away from these roles of "women's work" and "men's work" that are getting in the way of so much.

These narrow roles also carry over into employment. Two hundred universities in this country are being sued today for their admissions practices, recruitment, and scholarship awards. As much as we hate the term "quota" when we talk about race, we allow it when it comes to women. Medical schools deny that they discriminate based on race or religion or national origin, but they never say a word about sex. The facts are that they do. There is a quota system in effect based on the fact that you don't invest that much training in young women because they are going to get married and have babies. I see no reason why women can't be both doctors and married, especially since our society needs doctors so badly. Why can't these changes in role definition take place because we need the skills rather than because society needs at a particular time and then, when it has passed, the women are let go?

Today, as home economists, you are looking at new challenges. Let me offer you this challenge. Why not extend home economics down into the elementary level so that it becomes a natural thing for both boys and girls. Remove the stigma of cooking so that boys (who know that the best chefs in the world are males) can cook without raised eyebrows and so that, as men, they can cook without having to have barbecue pits to express their desire to cook. Let us encourage children

"I am suggesting that the very units of study you now have can be extended beyond a semester or year so that a youngster can 'specialize' in something that will provide a decent job upon graduation."

to "do their own thing" according to their talents and, hopefully, get over the hangups people have about occupations and interests. Too, it will help us to have people gainfully employed in the kinds of jobs that are satisfying to them.

Unless we are willing to remove discrimination period, then we will be forever battling the superficial and artificial and wasting our time, talent, and resources on these matters when there are so many more serious ones to consider. For example, as we extend the lives of persons, we need male nurses. Yet even those men who served in the medical corps of the Army will not even consider nursing as an occupation when they return to civilian life. They know that if they were to go into nursing, we would suspect they were not quite masculine. Nevertheless, your elderly parents are going to suffer the lack of trained personnel to attend their needs. Your fathers and grandfathers, uncles, brothers, are not going to have the service of male nurses who could make them feel comfortable and help them when they need personal handling . . . all because of this thing we have about "men's work" and "women's work."

Your American Home Economics Association has undertaken a contract with the U.S. Labor Department to do something we recognize as most needed. That is, to develop "career ladders" and "lattices" based on what you work with in home economics. The jobs developed will be entry level, but I ask you to consider what you can do to make home economics more occupation-oriented. There are, today, nearly two million women working in the household employment area. With the exception of one state, there is no state that covers these women with minimum wage requirements. There are some places where they get two dollars an hour and other places where workers receive as little as thirty cents an hour. These are oftentimes women who are supporting families alone; many of them are girls who dropped out of high school when they became unwed mothers and their schools would not accept them back or provide supplemental education. In the end, the public pays for all of this through welfare for these families. We offer the girls nothing else. Or the public pays for it in penal institutions, since a large number of the women in detention centers are there for prostitution because they have no means of gainful employment. They have no skills, little education, and they usually have children. Thirty to ninety days for prostitution (where it is the seller who pays and the buyer goes scot free) doesn't allow you much time to train a person for gainful employment. What can we do about all of this in our schools? I am not talking about making women into household employees — especially minority women — but I am talking about taking another look at the opportunities we provide for girls and boys during the school years. I am asking you to not only improve the quality of America's homemakers and prepare girls to go on for professional training in home economics, but develop career ladders that allow **options.** I am suggesting that the very units of study you now have can be extended beyond a semester or year so that a youngster can "specialize" in something that will provide a decent job upon graduation.

It is not a matter of pushing young women into jobs they don't want, it is a matter of giving them choices. For the girls who do not do well in school, but have brains and enjoy home economics, let's consider helping them gain a speciality in cooking or cleaning, helping them develop a business of food service catering, specialized cleaning, home nursing, shopping for the elderly or child care services in their home.

Let's talk about child care. Those of you who taught when your children were little probably found a lady close by your home who took care of your children as you continued to teach. Perhaps you had a child care center since you could afford the private care. What about those who can't afford child care centers?

"As much as we hate the term 'quota' when we talk about race, we allow it when it comes to women."

They have had OEO, CAP agency child care . . . Social Security provides for child care on a matching basis of 75 percent from the federal government and 25 percent from your state, but we do not find many takers. Something, however, will have to be done because otherwise we are going to have people dependent upon public assistance all because there is nowhere to leave their children while they are working. If we don't want to take care of these women who stay at home to take care of their children, then we are going to have to stop talking about the working mother and how it fosters delinquency among the poor.

We have a lot of manpower programs that provide child care while the woman is in training, but the moment the training ends there is no more child care. And if there is none available when you take a job, you can't go to work. Maybe this helps you understand why people take training and then don't go to work.

You as home economists have a major contribution to make. There are many, many of these services needed today and you offer the kind of training necessary at the first level of these jobs. I am asking you to join up with business administration and train some of those bright young people in home economics to become the managers of businesses that grow out of those units you teach. Expand those units to be occupation-oriented even more than you have in the past. If it is at all possible in line with what you have heard this morning, if there is a kid in there that has the skill and talent for sewing, please teach her so that she can make a living at it. She does not have to learn everything about every unit, she can learn about them later, or learn a bit less about cooking, or home decoration, or infant care. She really needs a way to earn money as the 16-to-19-year-old woman in our society has very little provided her in the way of job training. This is especially true for the girls whose families urge them to leave school at 16 so they can help bring money in . . . and there are kids who hear that almost every day.

Take another look at what your field can lead to and think seriously about where you can place your energies and power to extend opportunities not only toward professionalism in home economics, but toward the work-a-day world where the demand is so great and where, unless we remove the stigma of low pay and low status jobs, we will have done an injustice to ourselves and people. There is no such thing as work that does not deserve dignity. We do not give it dignity when we don't allow the people in it to feel they are of worth and to earn accordingly.

I have a lot of confidence in you and I hope you will be helping the Bureau. Let us help you . . .

"Maybe we will take a look at the number of women visiting psychiatrists, confined to mental hospitals, and using drugs and alcohol."

Individualize Instruction!

There are nearly 50,000 home economics teachers in the United States. These teachers talk to virtually every adolescent girl in the country and to quite a few of the boys. They talk to some adults, too. To show the latent power of home economics teachers, if every one of us thoroughly taught one specific idea to each of our students — say, for example, the simple truth that one does **not** always get a better product by paying the higher price — we could change the world. In this case we could change the whole marketing system. If each of us really taught it, that is. A moment ago I said that home economics teachers talked to every girl in the country. I didn't say "taught" every girl because I'm not at all sure many of us cause real learning. If each of us really taught that basic consumer concept, it would mean that each student learned it. If each student learned it, that would mean that each student would behave differently. She or he would ignore puffery and snob appeal in the ads . . . would search out unbiased tests for quality . . . would ask "than what?" when told that a product is "lighter" or "brighter" or "smoother" or "smarter." Home economics teachers are powerful, although they seldom use that power in a conscious way.

Since home economics teachers usually work with adolescents, they have a number of interesting professional problems. These kids are energetic, volatile, easily bored, often suspicious, usually critical, sometimes wise (sometimes in ways their teachers aren't), and are our only hope for the future. What goes on in your classroom has to be relevant to both the student's present needs and concerns as well as her future life as a homemaker and wage earner.

To make classrooms relevant to both a student's present life and future life, the teacher has to be alert to each individual person. You must be aware, interested, concerned, and value your relationship with that person.

Yes, I say with each separate, unique, special, individual kid. How would you like it if, when you telephoned your doctor for an appointment, the conversation went like this: "Hello, Mrs. Miller. Yes, of course, I remember you. You say you have a health problem? Well, you're lucky since we are starting a class soon for 43-year-olds. We'll be concentrating on the common cold and associated respiratory diseases. You don't have a cold? Well, you have had colds and you doubtlessly will again so you will find this a very informative class. You have a broken leg? What a shame . . . we set broken bones last month! No, I really can't see you individually. We doctors just don't have time to work with individuals. We have to group our patients in order to reach them all. No, you can't go to another doctor. You live in my health district."

That's a fanciful example. No one really expects schools to teach kids exactly what they need to know when they want to know it. Schools are set up on the assumption that all 6-year-olds should learn to read, all 12-year-old girls should learn to sew, and all 17-year-olds should learn American history. If the student is busy learning something else when the teacher says learn to sew, we say she has failed.

Some time ago, we noticed that kids were not all alike. When they were given certain tests, their scores were widely different. Those at the top were said to have a high I.Q. We separated them into a group and treated them differently; we separated out the bottom group and called them "special" or the "opportunity class"; we divided the middles, too, into groups. Mrs. Sally Sewingteacher has five sections of seventh graders all learning to sew. Some sections learn fast, other slower. In every section, there are some girls who adore the class, some who hate it, some whose efforts merely waste the cloth they cut, some who "forget" to bring the cloth and pattern week after week (their mothers can't spare the money).

Across the hall, Mrs. Cora Cookingteacher has seven sections who are making baked custard. Yesterday they copied the recipe and listened to the teacher tell them about milk and eggs. Today they are mixing the ingredients and putting them in to bake. Tomorrow they will set the table properly and sit down in "families" of four and eat the custard. In each of the seven groups, there are some girls who do all the cooking for their own families — preparing seven evening meals a week in an average time of 35 minutes, some who hate baked custard, and some whose mothers never allow them near the kitchen.

If you look, watch, listen, read, and become aware, you will see differences among the girls that will mean more to you than I.Q. differences. You can group kids for more efficient learning, but you have to diagnose their needs and group those with common educational needs.

Dr. Marjorie East
Head, Home Economics Education
Pennsylvania State College

"If every one of us thoroughly taught one specific idea to each of our students — say, for example, the simple truth that one does *not* always get a better product by paying the higher price — we could change the world."

If you study the total society and its sub-groups, you will see real problems that home economics can attack. I would like you to think about three different sub-groups of students and the life styles to which they look forward. There are many more than three, but the three groups I'd like to talk about are the so-called hippies, the children of the urban ghettos, and those from the "hard hat" families of the suburbs.

First, let's look at the hippies. Here is a group of young people that home economists have ignored. The ignoring has been mutual. The "now generation" disdains the establishment and orderly society—and most of us are eminently respectable. Yet the greatest interest in nutrition that I have seen outside of professional nutrition circles belongs to my surfing friends and my "dropout" friends. They thirst for knowledge about foods, they distrust the additives in foods, and they scorn the processed results of the food industry. They fall for all kinds of fad diets and many of them are failing themselves and their future children at the very thing they care about, good nutrition, because we cannot adapt our message to them. We can't achieve their respect. They want to make stone ground whole wheat bread from scratch. They are interested in wild foods, mushrooms, vegetables, and how to stalk the wild asparagus. In the area of clothing, they disdain brassieres, but they care very much about looking correct within their own group. They give serious thought and discussion to clothing as a form of communication and as an art form for self-expression. They are briskly dropping out of what we think of as normal family life. What are we teaching them that is useful for communal family life? Are we teaching methods of conception control . . . how to arrive at group decisions . . . how to really stretch a dollar? Are we so bound up in the 1970s that we can't teach them the old-fashioned art of living off the land on a subsistence level? It isn't that we can't. It is that we don't want to because we don't approve of them.

There's the telephone again: "Hello? Yes, this is Dr. Jones. You are pregnant, your baby is due any day, and you are suddenly bleeding? Who? Oh, you're one of those hippie kids living out there in that commune! No, I don't want to help you. Yes, I'm an obstetrician, but I won't treat you because I don't approve of your value system."

Is that the way a professional acts? I think that's the way a good many home economists have acted. How many of you have even seen the Whole Earth catalog? What do we know that they need to know? Lots. Besides nutrition, decision making, subsistence living, clothing as an expression of dissent and belonging, they need to learn about child development, male and female role relationships, the role of values and how they develop and change, how to choose and care for textile fabrics,

"Let's look at the hippies. Here is a group of young people that home economists have ignored. The ignoring has been mutual."

the prevention of disease. They can teach us a lot, but the exchange of teaching and learning would certainly benefit them. Some of their values would change and some of ours would, too.

The second sub-group I would like for us to examine today is what I will name the "ghetto poor." The children of ghetto families have very little money. This is fact number one. They come from families which don't know how to cope in our increasingly complicated society. This is fact number two. They often have pretty shaky self-concepts. This is fact number three.

These kids live in a world of crises. Fathers or father substitutes come and go. Mothers are desperate, frightened. The law patrols and controls more tightly in their neighborhoods than in the middle class areas. Yet crime does pay for some. The presumably honest business world takes advantage of them and the "poor pay more." Health care is bad; it costs money and there aren't enough doctors in the ghettos, anyway. Housing is bad; it is also expensive. It takes capital to move to a home in the suburbs and it takes a certain self-confidence to move away from the friends and relatives who understand . . . from the local store that gives credit. I don't have to elaborate. You have read the literature.

What do we do? I assume you are at least aware of these students. Are you interested in them? Do you relish the chances they give you to work with them? The opportunities to prove and improve your professional competence? It seems to me that one of the most important things we can teach these youngsters is how to cope. To cope with the everyday crises and the weekly crises and the monthly crises. But coping is a complicated skill. It involves many sub-skills. They are management skills and they can be taught. Each of you think of the part of consumer education with which you are most comfortable. Within that subject area, think of one way you could teach each of these skills . . . how to set reasonable short-term goals . . . how to plan the use of time . . . how to predict regularities and probabilities . . . how to substitute one resource for another . . . how to follow directions adequately . . . how to find information when it is needed.

You have heard me emphasize the "how to" words. Now let's examine how to teach a skill, any skill, whether it be a physical or mental skill. The learner must want to learn it, be motivated, see some reason for it, see some personal pay-off. The learner must see examples of it, see it in action, see models of that behavior. The learner must examine the skill in detail, in its parts. Sometimes it helps to have a verbal explanation of the parts . . . "See how my hand moves here" or "Notice that I am estimating here, but there I knew what would happen." A demonstration is a planned, explained performance of a skill or of a small part of a skill. The learner must try to perform a skill, evaluate his performance, then try it again. This is practice. Trying a new skill over and over, evaluating the performance each time. Then the learner must use the skill and reinforce his learning regularly.

Now let's go back again and look at the sub-skills which make up coping. Think of the ways in which you might teach ghetto students how to cope . . . how to set reasonable short-term goals . . . how to plan the use of time . . . how to predict regularities and probabilities . . . how to substitute one resource for another . . . how to read directions adequately . . . how to find information when it is needed . . . not merely to find information when it is needed, but "how to" find information.

Middle America is a new category we are hearing much about these days. Part of middle America is another group we call "hard hats." They are men who make their living by their brains and their brawn —

construction workers, as one example.

These men and their families are not all alike any more than all hippies or all ghetto families are alike. But many of them share a life style characterized by what you will recognize as old-fashioned American virtues. They believe in hard work as legal tender and if a man (or a kid in school) works hard, he will eventually succeed. They and their wives are individuals who make it on their own, who disdain the concept of social responsibility, who figure that if a person is poor it is his own fault. They distrust intellectuals and they spoof, ridicule, avoid, or ignore abstract thought. They don't really want their children to go to college, but if they do, they hope they won't be contaminated by any new ideas. They hope only that they will come out with an increased competence to earn money. These people lead a decent life in the suburbs with comfortable houses filled with new appliances, a car or two, and clothes enough. They are in debt to the installment company, but they have a small bank account and they live barely within their incomes.

They are proper rule followers. The men may be gusty, lusty, and drunk on occasion, for they often have a narrow view of masculinity and try hard to live up to it. The women have a narrow view of what a woman is like and try to force themselves into that sexpot-homemaker-mother mold. Their child-rearing practices are authoritarian and punitive, based on the assumption that parents know best. They are plenty worried by the changes in the world and they try hard to live more carefully by the rules, the rules they learned as children.

Alas, the rules are no longer useful. Parents often don't know best. Masculine and feminine roles are not what they were. Individual thrift doesn't work when you get four percent interest at the bank and inflation adds six percent per year to the cost of living.

What can home economics teach the children from these families? What they need is acculturation into the world of today. I would start with sex roles, go to conception control, then to child development and child rearing practices. I would emphasize all the way the new world we are into, the values that are appropriate, the new habits and mores and attitudes that will make it possible for us to live together through the coming years and for mankind to survive into the next century.

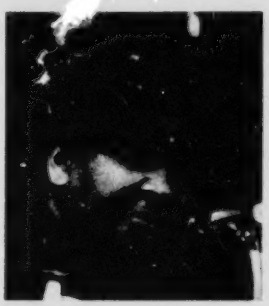
I am really serious as I tell you that home economics had better get with it. Of course you don't know everything. Who does? So how long has it been since you read an issue of The Journal of Marriage and the Family? Or The American Sociological Review, or, for that matter, The Journal of Home Economics? There is a whole new body of literature by people called "futurists." I am not scolding you, I am telling you "how to." You can learn along with your students. You can read together. You can invite people to class who live in tomorrow's world. You can find someone who believes in women's lib to debate someone who doesn't. You can ask an architect to talk with you about the possibilities ahead for factory-built, mass-produced houses.

You will use these examples of the future to develop the really important parts of the lessons, the discussion of change and how it affects people, and how one can learn to face, accept, fight, and cause change. You can face forward, rather than backward, nostalgically trying to perfect family life to match the ideal of some past time. If you face backwards, you are backing into the future.

Today's message is **individualize.** Help each kid learn what she or he needs to know. The hippie, the hard-hat, the ghetto child. Can you be aware? Interested? Concerned? Value your contribution? Then you are, indeed, a professional home economist.

How Do You Handle Machismo?

Irene Tovar
Coordinator
Chicano Community Center
San Fernando Valley State College



Mary Henry
Executive Director
Avalon-Carver Community Center
Los Angeles

Coping...

" 'One of the things that you must do is teach these kids how to cope with crises . . .' As if their survival has not depended upon their ability to cope with crises thus far. You have to realize that. The reason their parents have survived is that there is no crisis in a ghetto community. Bad schools, no jobs, poor housing are a life style, not a crisis. What is a crisis to you is just a life style to them."

"You know, we have many stable homes. We don't have a lot of money, but there is a stability within our families."

". . . How many of you know how we deal with disease in our culture? It is not handled the same way you handle it . . . there are psychological things that you must not discourage. Yerba buena. What is the importance of yerba buena in cooking and as medication? Ask the Chicano girls you teach to tell you about it."

I would like to offer another perspective—that of the Chicano student and family.

I was surprised to hear Dr. East's remarks about segregation in the past in Los Angeles. We are **still** a segregated community with segregated schools, because we are not really talking to each other as human beings. We are not understanding each other.

In the past, the Chicano student looked upon the girl who majored in Homemaking Education in high school as the girl who was likely to drop out of school. It was viewed as a maintenance program until she dropped out. When I was attending San Fernando High School, Homemaking Education brought negative reactions due to this and the fact that Chicano girls were not being taught things relevant to their homes. They were being taught about baked potatoes and custard . . . things that were not cooked in our homes. We used other staples . . . harina, frijoles . . . and we talked about making tortillas.

I remember that the kitchens in our schools were much more modern than those at home. We could not afford those fancy ovens and so, when girls cooked with them, it was irrelevant when they went home.

For the girls who are still majoring in home economics (and I am trying to get girls **not** to major in home economics, but to go on to college or two-year colleges . . . to think in terms of a profession), let me share some thoughts with you.

It is important for you as teachers to become aware of Chicano family style and structure, which includes the extended family. It is important for you to understand how we deal with child-rearing — which may be very different from the style that you, as Anglos, are trying to teach us. You know, we have many stable homes. We don't have a lot of money, but there is a stability within our families.

In terms of health care and prevention of disease, how many of you know how we deal with disease in our culture? It is not handled the same way you handle it . . . there are psychological things that you must not discourage. Yerba buena. What is the importance of yerba buena in cooking and as medication? Ask the Chicano girls you teach to tell you about it.

The role of the male and female in Chicano culture presents questions. How do you handle machismo? Is the role of the girl changing . . . how much is myth and how much is reality? Again, I want you to ask the girls in your classes. I don't want to give you the answers. How do we deal with sex? That's a touchy thing because it deals with morals. How do we deal with contraception? I believe these things are important and I hope that you will sit down and listen.

It is important for you to tell students "how to," but it is just as important for you to learn "how to" from your students. Respect their feelings, their values, their culture and learn "how to" be more effective with what your students are bringing with them into the classroom.

I think there are perhaps a number of interpretations to the lives of youngsters who live in urban ghettos, most especially as they relate to the teaching of home economics. In all sincerity, I fail to see what help instruction in home economics has been to any youngster in a ghetto school.

Perhaps the curriculum is developed for ghetto children whose teachers think they are teaching the children of the "hard hats." Or perhaps the curriculum and concern shown for them is indictive of some of their teachers vindictiveness against change. For whatever reason, I question the relevance of present home economics instruction for many of our children.

I would like to react to one or two points that were made by the speaker. "One of the things that you must do is teach these kids how to cope with crises . . ." As if their survival has not depended upon their ability to cope with crises thus far. You have to realize that. The reason their parents have survived is that there is no crisis in a ghetto community. Bad schools, no jobs, poor housing are a life style, not a crisis. What is a crisis to you is just a life style with them.

Another thing you are supposed to teach them is how to "replace one resource for another." We have been replacing resources for 400 years. We have been replacing food which we grow in our yards for that which we cannot afford in supermarkets; we have replaced the supermarket for the corner store only because we have had to; we have replaced some high-powered learnings on consumer education with experience that has taught us that if we go in with the neighbor next door to buy five pounds of sugar, it's cheaper. And that's the way you do it . . . you pool whatever resources you have with someone down the street so that you can survive. We have been substituting resources for many, many years.

One of the things you must understand about ghetto families is that they are not so unknowledgable about what is happening in this country in terms of consumer education or consumer fraud or anything else. They are totally aware, but are unable to effect a change. That is where you find them at this point. Mothers know that clothes are marked up and that food is inferior and that housing is sub-standard. It isn't a matter of substituting resources, it is a matter of finding a substitute for a system that has held them where they are and resources are not important, other than finding people with guts enough to effect a change.

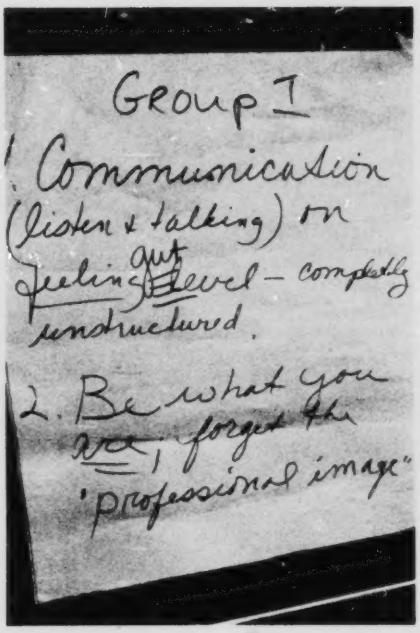
Our youngsters are motivated, but not according to the standards of motivation that you as teachers or workers in the field of home economics have set for yourselves or your families. When we start talking to a mother in a ghetto about the limited money that she has to spend on food, that mother is knowledgable about the amount of money Senator Eastland gets in farm subsidy. When we start talking about consumer education, that mother in a ghetto and her children that follow her are now totally aware of the national priorities that do not include poor people and their problems.

I would hope that those of you who have some input to make into children from ghetto homes realize that the best thing you can give them is understanding. The best thing that you can give their parents is respect for the fact that they have managed to survive thus far.

I certainly hope that on another occasion we can touch base with each other. There is an awful lot you should know about ghetto families. There is an awful lot that we need to understand about people whom we intend to help. If we look and listen and believe what they are saying, half the battle is won in this country. What we have to establish is a brand new belief and a brand new ear to listen to a brand new voice that is on the scene.

Listen to the mother when she says, "Rather than develop your curriculum as handed down by someone with grandiose middle-class standards about consumer education and home economics, why don't you listen to us for a change?"

I think it is important for us to call attention to the fact that there are a lot of needs, but possibly those who are most in need are those who are here today.

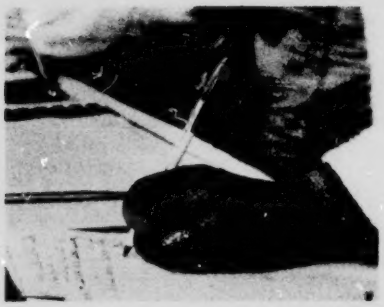

Group I
1. Communication
(listen & talking) on
feeling out level – completely
unstructured.
2. Be what you
are, forget the
"professional image"

PRE-SCHOOL
MOBILE

discussions & multi forms

Seventeen forums were given in 30-minute and 60-minute time periods during a half-day of the conference, permitting each participant to choose those of direct relevance to her teaching needs. Films, Part F, VEA-funded projects, discussions, and demonstrations were presented by 14 school districts, six community colleges, and two state colleges.

Each of the four assemblies of the first day's proceedings were followed by discussion groups -- 32 in all — that asked the question, "How can I relate this to my students, my department, my school, my community?"



All of us are bringing to where we are here and now all kinds of life experiences. When I talk to you and you listen to me, we put into our personal computers all the kinds of experiences we have had in the past.

As each of you listens from this context and from the context of "How can we best interpret the methodology, the philosophy, the learnings and concepts of Consumer and Homemaking Education to those women and men who need to know about it . . ." remember that my examples are from my experience, but they can be directly translated to anyone's experience.

You are here to plan for the future and you are interested in creating curriculum and methodology for helping your students. Thus, it seems to me the very first questions to be asked are: What do you hope to accomplish? Why did you choose the field you are in and how can you hope to transmit that to your students?

I think it would be interesting to find out what the interest are of you here in this room. Would you raise your hands in answer to these questions? How many of you are really most interested in teaching your students to lead more stable and less distressed lives? (Okay.) How many are interested in teaching your students to be more honest and less manipulative as women? (Okay.) How many are interested in teaching your students to be more relaxed and less aggressive? (Fewer. Very interesting.) How many are interested in teaching your students to be more knowledgeable about facts and more productive in earning a living? (Almost all.) How many of you are interested in teaching your students to reach for a career instead of a job? Or — and here's where we really get down to the nitty-gritty, I suspect — how to be happy at home and competent in managing home functions?

Well, I see you have dual goals. Are there any others that I haven't mentioned that should be added to this list? (Member of audience: "I think it has been pointed out that there is work to be done for both the male and female . . . there's not women's work and men's work.") Did you all hear that? That one of the goals is to teach and gain acceptance for the fact that there is work to be done and it is for both men and women . . . it is not sex designated. Any other goals? (Member of audience: "To be a creative homemaker.") Another? (Member of audience: "To teach girls that marriage is not the end goal in life.") Yes? (Member of audience: "Self-realization so that as human beings each one is a unique person.") Any other goals? (Member of audience: "To develop skills in seeking gainful employment.") Fine. I hope you will continue to add to this list when you go into your discussion groups since I should think your discussions would be based on your goals for your students.

Now, I ask you to join me in looking ahead.

It is true that today approximately eight out of every 10 young women can look forward to working at some point during their lives. Six out of every 10 will work at several times during their lives, dropping out of the labor market when they marry or have children, then re-entering again at later periods. The highest rate of women re-entering the job market is after the age of 45. This tells you something about the expectation level of women at work. Someone in the audience mentioned that marriage should not be the end goal of a girl's life. Do you know that in the United States, we have the highest average in the world of women who marry? Over 90 percent of all women get married at least once. Do you know that until quite recently nearly all able-bodied men in this country worked most of their adult lives. I say "until recently" because one of the interesting trends I see in the young generation is that some of the men have decided they will not work if they can find some other way of surviving. It has been an interesting aspect to observe what I believe are radical changes in the expectations some of the young have as compared to the expectations we have of them. Do you know that one out of every three women who works has young children still in the school years?

Looking ahead, we can see rather clearly a number of other facets to the mosiac of our society. For example, there will be fewer and fewer jobs for unskilled men or women. And women have been, to date, the primary source of unskilled labor. I think that, in looking ahead, attitudes about work are changing as we accept the concept of a pluralistic society. Pluralistic society says to me that we accept as equally valuable different patterns or different ways of accomplishing the same goal or that there may be different goals. If it is true that big business and big industry and school systems and other kinds of large institutions in our society are now accepting the idea that it is just as valuable to do it this way as that way, then I think we are faced with some changeable behavior patterns on our part as well. And I say "our part" because all of us in this room are here today because we have made it through the system. We are going to see, I believe, a new generation who will create new life styles and new systems. One of the larger question marks of our time is how the effect of their behavior will affect us and how

Rosalind Loring
Director, Daytime Programs and Special Projects
University Extension
University of California, Los Angeles

we will respond. It does demand the kind of flexibility that few of us were taught. We are approaching a time when those of us who learned how to do something through energy, drive, forcefulness, devotion, hard work, dedication, and all those other puritan ethic-type things are to be asked to be flexible and accept change.

I propose to you that these new standards are going to effect very quickly the requirements for mothering and fathering. Today, mothering and fathering tasks are so inter-related that we cannot describe one without the other and we cannot teach girls how to be mothers unless we teach them what mothers and fathers do. So there is always the question of flexibility. I recognized this halfway through the raising of my children . . . that the essential question is, "Is this stand necessary? Is it a wise stand?" I learned this not only from my children who taught me that my judgment was not always correct, but in Chemistry 10 when I was a Home Economics major at UCLA and was taught that the atom could not be cracked because it was the smallest unit of nature. Twenty years later, when I went back to school, I sat, by chance, in the same room and there was a whole new chart on the wall. We had learned in 20 years so many new things that were so radically different from what I was taught as truth that I realized I could no longer accept any statement as one not to be challenged and examined.

In looking forward, it seems to me that we are going to have more time that is discretionary. All of us, men and women, boys and girls, will have more free time and more opportunity to choose how we will spend that time. There will be a shorter work week which will cause some people grave concern and more facilities to provide free time such as shopping by television and so on.

And, I think that last, but surely not least, we can look ahead to the effect of the whole women's liberation movement. I believe that the attitude changing that is taking place today at such a rapid rate has people considering issues now they did not even dare talk about in whispers five years ago. The entrance of women into the decision-making areas of our society will create whole new sets of relationships between women and men, women and women, men and men . . . and in the institutions that we create. Women of all social and economic brackets will make more conscious choices and I could make that same statement to a group in Watts, or Venice, or East Los Angeles. They would understand me because the demand for freedom to be oneself . . . the potential for growth and the desire for it . . . are universal.

I spend a great deal of my time planning education for mature women. I am convinced as a result of my work that there are skills and attitudes which are desperately needed if we are going to work effectively to meet changes that are happening to us now or will happen in the near future. Change is the only constant. We must develop skills and attitudes to deal with change.

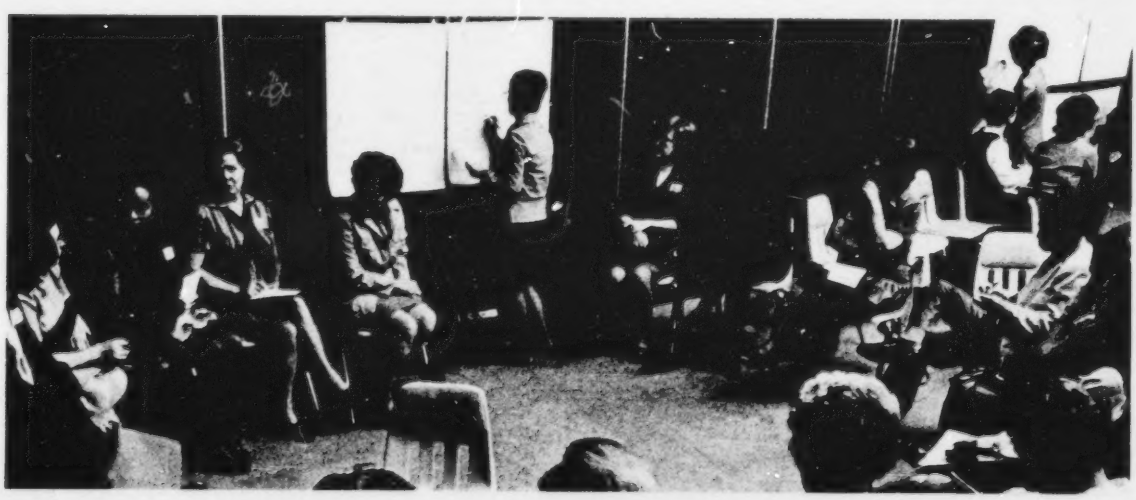
We need to teach boys and girls in Consumer and Homemaking Education skills in problem-solving and goal-setting. We must teach them the steps in problem-solving which we really know since there are methods by which one can approach problems in an intelligent and efficient manner. We need to be able to include in that teaching how to master a method without feeling that, somehow, we have succumbed to the system. Remember, your students probably have built in them pretty firmly by now a resistance to doing anything that looks like "agreeing" with the system. They want to be the forces for change and that is fine as long as we have taught them skills that will produce change in a manner beneficial to themselves and their communities.

I think we need to teach our students the ability to accept complexity. The American people have believed for far too long that there was a single answer to solve a problem. The complexity of problems facing any young woman or man today dealing with dual roles has to be a search for alternate patterns. We must include in any of these issues the ability to think freshly and creatively about problems. We must look for new kinds of solutions.

I don't know how you function when you are caught in the grip of an irresolvable problem, but I find myself thinking, "How did I define my problem?" If I can recognize how I defined it, then I can begin to spin out and look for a fresh solution.

Among other things, let me mention one thing that is close to my heart. It is the recognition of my own and your personal values. After the recognition of values, to understand how these coincide or conflict with the values held by society. What we must see, I feel, is the whole range or continuum of values.

None of us is born knowing these things, however, I do believe we must recognize that the problems we face at the moment are so tough that we must search for alternatives, recognizing that we may not have the best one and that we may have to go back and search again next week, next month, next year. Consumer and Homemaking Education, more than any other subject, has the potential to teach and to guide, to demonstrate



(you are fortunate to have tangibles to work with), and to counsel. Of all the topics, I think dual roles works well in your curriculum because your students are at a point now in their lives where they are being expected at a young age to assume family and home and community responsibilities.

The consequence of dual roles . . . I prefer to say "multiple roles" . . . is equality. I cannot fill the roles of wife, mother, and wage earner without the need to be equal in the decision-making. The notion of duality has explicit within it the notion of equality. What it means then, is that of all the tools we need, probably empathy, sympathetic understanding, and insight about the other person's needs and problems are the best tools.

I suggest that students may face very difficult decisions about duality and equality. Will they be able to accomplish their personal goals as well as their group goals in a dual role? Will a girl who is married, has a child, and goes out to work . . . will she be able to solve the goals of the tasks at work equally as well as those at home? The same should be true of her husband. How much will our young ones be able to interchange their roles? There was a marvelous article in a recent edition of The Wall Street Journal about a 23-year-old graduate student who ironed his wife's dresses and was having a very difficult time because of the fuliness in the sleeves. He said that when he married he recognized, "If my wife was to be happy, she would not be staying at home all the time. As a result, she goes out to work and I have more time at home than she does, so I do the family ironing." This is a realistic assessment of life patterning which may go on without our ever introducing or encouraging it. All we can do is to introduce the tools and understanding and acceptance of the fact that there is a wide range in the roles of man and woman.

How much can our students resist group pressures? In an increasing populous society, they aren't going to live the kinds of lives we have lived. We can't even give guidance about this. We can only tell them that it is ahead.

How much are they going to be able to deal with hostility? As I drove here today, we were talking about the hostility that occurs in many families even today when a woman attempts a dual role. The hostility often doesn't come from the mate, but from the family and even the surrounding neighborhood.

The dual role in the past has always meant two jobs for a woman. My interpretation of the dual role is that it is a duality of competence and an acceptance of one's own strengths. I pose to you that accepting how strong you really are is one of the most difficult things to do. It is an acceptance of the fact that if women have strength and competence, they can free men to be themselves. Of all the benefits I see coming out of this movement toward duality, that is the largest. It is that women will not hang on men for their psychological, physical, emotional, and economic strengths, but that women will develop it in themselves and make it possible for men to make choices in more honest, individual ways.

The major task is to gain acceptance for boys as well as girls into every homemaking curriculum. Then the challenge is for us to be understanding of others as well as ourselves. The challenge is for you to be able to plan a curriculum for boys which will be suitable and relevant to them. I do believe that unless we educate the boys along with the girls, we are really going to miss the whole notion of duality.

The challenge is to work along a whole continuum and it is to convince the girls, the boys, the parents, and the administrators that the roles are never finally defined . . . that each one of us is engaged in a process of redefining our roles all of our lives.

Mary Doolittle
Director, Women's Job Corps
Los Angeles Center

You Undergird

The Job Corps Center for women is one of the poverty programs initiated by the government under the Economic Opportunity Act some six years ago.

This is a program for young women between the ages of 16 and 21 who for one reason or another have not been able to finish school, have not gained a skill for a job, have no job or have not had one for six months before coming to Job Corps. The Los Angeles Center is a residential program where there are 325 young ladies living in an old hotel building right at Eleventh and Broadway. One of our girls described it as a "funky old building, but with great vibes."

In talking about dual roles for women, we are in such agreement . . . I wondered if you would be interested in having Bobbeé and me discuss the needs of young women coming from her particular background and how she sees the needs . . . how she was or wasn't prepared . . . and how we can prepare others in the future.

Bobbeé, tell us about yourself . . . your name, where you came from, and what you were doing before you came to Job Corps.

Bobbeé Richardson: I am Bobbeé Richardson and I am originally from Los Angeles. I went to high school in Fresno, Calif., and I am an enrollee at the Women's Job Corps Center. I am studying psychology at Los Angeles City College and my past is . . . well, everyone in the Center knows that I used to be a problem, but now I am a young lady and I am struggling to make it. I understand all the conflicts of the dual role. This is something that is quite hip now, you know. I have lived in and out of disagreements and I have learned to better myself through these things. I have really found it hard.

Right now, I would like to make a comment on what Mrs. Ledesma said. To me, she is being somewhat general and the facts she brought out do not pertain to what is happening today. She is more sensitive . . . living in the black ghetto, I know a lot about what she said . . . but I cannot relate what she is saying to what is happening now. Times have changed and we have more responsibilities to face. What I am saying is that at one time I was married (still am, separated, but married) and I found it was hard for me to live off a small salary and support both my husband and myself. I was taught in home economics to make my husband a happy home. I really don't understand what this is. I really don't! Is it just to iron his shirts or cook his meals or what? With my husband I found that a happy home was when I was out working.

When we were driving here today, Mrs. Doolittle asked me what I learned in homemaking and how does it pertain to my life now? Well, the answer is that I can't see it . . . I really can't.

Mary Doolittle: About this wage earner and homemaker duality . . . this dual role . . . it seems to me that one of the things we need to look at is community resources so young people are prepared. Have you explored with them, if they are going to be married and have children, family planning as one example? Are you really preparing them? I don't care if they are from so-called disadvantaged economic areas and ethnic backgrounds or whether they are from the white middle-class, every one of these kids needs your help. It's the hippies of the white middle class that we've failed now, right? We need to put it all together. I would hope and wish so much that in your homemaking department (and in Job Corps we have real flexibility of curriculum . . . I can put anything in that homemaking department that I want) you have counselors or teachers with enough time so that when a problem comes up and a girl is going out into the community, you help her face the realities of life. You undergird. That's what I would like to see in Homemaking Education.

Jerry Ledesma
Coordinator
East Los Angeles Community Training
and Leadership Project

You Have It

I would like to react to Mrs. Loring's remarks, the speech after lunch of Elizabeth Duncan Koontz, and this conference in general. I can only react . . . and I think that is why I am here . . . I am supposed to be the brown face. Chicanos are becoming fashionable, so here I am.

I am trying to figure out as I walk around and listen and sit here among you where we plug in. Where does the Chicano fit into this whole mileau? I really can't see that we do. I react emotionally and I consider it an asset. My first reaction here was "all of these white faces and all of this light-colored hair, light-colored eyes . . ." Knowing that this program and its funds are supposed to be spent to provide help for black and brown people makes me wonder where those people are. They could give you the kind of input that you are asking for. I am guessing now, but I would imagine that 99 percent of the people in this room have at least four years of college so that the kind of expertise you are asking for and came to this conference to receive is within yourselves. You have the knowledge, you have the resources, you have the education, you have access to assistance that could be used to implement educational programs in the barrios and ghettos. You have it. So why are we here? I think the answer is that you don't know how to implement those programs . . . that you don't know how to put to use the knowledge you've gained from the conferences, the seminars, the in-service training, the workshops, the sensitivity training.

I am trying to tie my remarks into the overall theme of the conference and the remarks Mrs. Loring made, but I keep wondering how we as black and brown people fit in and can help you make some changes.

You must understand that the people in disadvantaged areas are not concerned with the male-female role or the dual role of women. They are concerned about employment and eating. I am concerned about the duality of our communities and about your being in a position to have some effect on these communities and their most viable people, the kids.

If you are truly concerned about the disadvantaged, how many of you would be willing to give up your job so that those who don't have the money can maybe get some of that money? If you are unwilling to do that, how many would be willing to split your salary with a community aide . . . a New Careerist that everyone is talking about these days. A community aide can actually help you be more effective in the classroom and can give you some of the answers that you are seeking here.

I wonder why the planners of this conference didn't have those of you from certain school districts interact with residents of the areas in which you are working? I think that it may be more effective in terms of your learning how to do your job better to interact with parents of students or residents from your own areas.

These are the questions that go through my mind as I participate in this conference.

M. Janice Hogan
Assistant Professor
Home Economics Department
Arizona State University

The average consumer in the United States currently enjoys the highest standard of living in the world — more food, clothing, bathtubs, automobiles, household appliances, toothpaste and mouthwash — everything is bigger or better or more plentiful than elsewhere. By and large, Americans take their material well-being for granted and when they reflect about it, credit it to American progress or materialism, native ingenuity or imported skills, industrious labor or the risk-taking entrepreneur, abundant natural resources or Yankee thrift, free enterprise or antitrust laws, mass production and the assembly line or craftsmanship and the instinct for tinkering.

The consumer has been called "king." He has been told he is sovereign and that he has only to let business know what his little heart desires. If the consumer guides the economy so as to produce the goods and services he wants, what then is the nature of the consumer's cry for truth-in-labeling and truth-in-lending and Senate testimony that many drugs are overpromoted, overpriced and overprescribed?

Let us look at a model of the free competitive market where the consumer is cast in the role of king. The scene is that of the marketplace where the energies of private enterprise are at work. We find the consumer on stage and ready to carry out his role as king.

Action begins as the cast of consumers register their decisions by purchasing or refusing to purchase the goods and services available. If the consumer demands more of a certain scarce commodity or service, the price system supposedly reflects the increased demand in the form of higher prices. The higher price triggers a signal for the retailer to notify the producer to increase supplies and when increased, the prices decline and stablize. If demand for the goods or services declines, then production is presumably curtailed. We can mentally see employees hauling on and off stage goods and services as they watch the reactions of consumers.

We must assume that each of the characters cast in the role of king is reaching his decision of what to buy based on full knowledge and rational or reasoned choice . . . for the economic model is based on the consumer having full information and knowledge.

The simplicity of this concept is appealing. It is also deceptive. You and I know that some consumers perform their roles inadequately. They sign on the dotted line without reading the contract . . . or even double-checking the figures for error in aritnmetic. The increase in shoplifting and abuse of credit privileges, plus the continued increase in personal bankruptcies, serve to remind us that prices in the marketplace may reflect some lack of consumer ethics and consumer ignorance. And we are not naive enough to believe that our dollar votes in the marketplace are as democratic as they appear to be. Some enterprisers attempt to control prices. Many sellers attempt to influence consumer demand by aggressive selling and by not giving the consumer the information necessary for making the best choice. "Let the buyer beware" is still the rule of the marketplace.

The consumer has at times felt that the producer was not listening to him and has called on a larger, more powerful organization better known as the "government" to intercede in the marketplace. This movement has been termed "consumerism" and is not about to go away. The consumerism which is present today is challenging the marketplace rule of "let the buyer beware" and by suggesting "let the seller be responsible." The automobile safety bill is a shining example of what can happen if voluntary, cooperative efforts by the industry are not taken. Does the name Ralph Nader ring a bell? Would the truth-in-packaging bill introduced by Senator Phillip Hart (Michigan) have mustered any real strength if the food industry had acted several years ago to improve labeling and packaging standards? The record shows that Senator Paul Douglas of Illinois sired the truth-in-lending bill in 1960 and fought for it in each session of Congress until his re-election defeat in 1966. Senator William Proxmire of Wisconsin took up the fight and with the help of Representative Leonor Sullivan of Missouri and other consumer-minded legislators, passed the Consumer Credit Protection Act of 1968. How do your legislators stand on consumer protection?

We need to get involved with the issues, know the power channels and let our students see it as it is. We need to write for copies of the hearings, learn who is introducing needed legislation in California and get a dialogue going.

The Emerging Consumer

The American marketplace is filled with more goods and more kinds of services than any other in the world. In an age when mass production literally spews the stuff out, the job of shopping is no child's play. The goal of business has been to provide goods and services to the consumer at a profit. Products and services have reached extremes of luxuriousness and complexity . . . they are available to satisfy the smallest whims of mankind.

The extreme value placed on production is reflected in the pressure on families to consume at a quantitatively high level. This pressure is fostered by the producer of goods, who must not only produce the goods but also produce the demand for the goods lest his products go unused and unsold. Hence, we have been shown how to use an increasing amount of goods . . . more appliances . . . more automobiles . . . more cosmetics. Consumers may not feel strong desire for all of the goods and services they buy. The importance attached to production of goods is due not to the importance of the goods themselves, but to the employment such production provides. A high value is placed on full employment . . . our society is work-oriented and every family must be economically productive to be socially accepted. In order for there to be enough jobs, goods must be consumed so they can be produced profitably. The particular burden on today's consumer may be viewed as his duty to purchase goods. He must purchase goods, he is told, in order to keep the economy going. This has given the consumer a new role in the economy.

Demand for consumer goods based on artificially created wants is the topic for many debates. Arnold J. Toynbee proposes that the demand for consumer goods stems from our needs . . . from our wants . . . and from "bogus wants" created by Madison Avenue advertisers. John Kenneth Galbraith propagates the same view and

proceeds to link want-creation with debt-creation, indicating that we are buying goods we do not need with money we do not have. He feels that we have devoted too large a share of our resources to consumer goods and thus, by default, have caused slums, understaffed schools and hospitals, and have given lip service to air and water pollution and other public services which cannot be controlled by any individual consumer, but only by large groups of persons formed into some governmental or voluntary unit.

Let's turn to the stage for debt creation. Data from the 1967 Survey of Consumer Finances suggests that the new generation is no better informed about the cost of credit than the rest of the adult population. They tend to underestimate the cost of automobile installment credit when questioned about a hypothetical borrowing situation. When asked where to shop for credit, they tend to think of financing at the store or may just give a puzzled look . . . "Whoever heard of shopping for credit?" It is up to consumer educators to be certain that they know that the buyer comparison shops for money as he can comparison shop for cars. There are indications from the Survey of Consumer Finances data that the new generation (18-24 year olds) seem wary of consumer credit and well aware of the dangers of misusing it. This may be a result of their observations of the experiences of their own and other families in using it. However, the proportion of young families actually using installment credit has increased. In 1967, 69 percent of the families with heads age 18-24 had such debts. The increasing number of consumer bankruptcies and the relatively young age of many of the bankrupts (median age is around 30) indicates that there are some casualties among the younger users of credit.

We have had the cash society . . . then the check society . . . and are in the credit card era. This payment medium of exchange will be obsolete in the future. We might call the new system the "push button economy" or the "electronic credit system."

Instead of paying for groceries at the supermarket check-out counter by cash or by credit card as some Phoenix, Ariz., markets are promoting, the consumer of the near future will simply hand the store clerk a unique "funds identification card" which she or he can alone use. This card will be similar to a credit card except that it will be machine-readable, non-forgeable and will bear a special customer identification number like a social security number. The clerk, before ringing up the amount of the purchase will insert this identification card into an electronic apparatus which "reads" the card and establishes immediately and automatically an electronic communication to the customer's bank account and the store's bank account. At this point, the banks' own electronic systems are activated, looking up electronically in computerized central information files the deposit or credit balance of both the customer and the store.

Meanwhile, the clerk at the point of sale keys the amount of the transaction into the system by activating special keys on the terminal device much the same way that sales are rung up today on cash registers. These data are instantaneously transmitted to the customer's bank, where a check is made to see whether the customer has sufficient cash or credit balances to cover the transaction. Assuming everything verifies, the computer at the customer's bank deducts the transaction amount from the customer's account, electronically transfers the funds to the store's bank where another computer credits the store's account and sends a signal back to the terminal device to indicate the completion of the transaction. From start to finish, perhaps five to 10 seconds might have elapsed.

This simple feat might then be repeated a few minutes later by the same consumer at a department store or even at home over a "Touch-Tone" telephone equipped with a special card-reading feature.

"The increasing number of consumer bankruptcies and the relatively young age of many of the bankrupts (median age is around 30) indicates that there are some casualties among the younger users of credit."

I am not aware that any consumer has asked for the "Electronic Credit System," but business is adopting the system and consumers will use it. What implications does this have for your students? What kind of consumer competencies are needed to operate in this kind of system?

Since consumers come in all ages, income levels, degrees of relevant education and experience, and are both male and female, our consumer education program should reflect these unique differences. Consumers are beautiful people with multiple goals and standards, plus a belief system of what is important to them as individuals.

Consumers have resources, too often in unequal amounts as the social revolution is dramatically demonstrating. On one hand we have the large affluent society of rather sophisticated consumers who control the major share of the nation's spending dollar. They have more human resources than ever before thanks to the increased level of education and exposure to space and outer space. And they have material resources. The most obvious characteristic of the affluent society is its abundance. The new middle class generation (18-24 year

"The American marketplace is filled with more goods and more kinds of services than any other in the world. In an age when mass production literally spews the stuff out, the job of shopping is no child's play."

olds) are highly optimistic about their future financial situations and level of living. As a result of their youthful enthusiasm, young adults have planned to have a standard package of durable goods, clothing, food products and services in their home. Seventy-six percent expect their first home after marriage to have air-conditioning, 79 percent expect a washer, 45 percent expect a dryer, and 38 percent expect to have a dishwasher.

Another result of economic prosperity has been that the new middle class generation grew up with substantial amounts of money which they were free to spend as they pleased. They may not, however, have learned much in the process that will be relevant to the management of their financial affairs as adults. A survey by Rand Youth Poll revealed that in the U.S. in 1969, boys between 16 and 19 averaged a weekly income of $19.15 and girls in the same group averaged weekly incomes of $20.35. They allotted money for items such as records, radios, tapes, etc. Girls spent $1.85 on hair products per week. Teenage purchases are largely for discretionary items since their families provide the basic necessities. While these discretionary purchases may provide some training in the selection of merchandise, they seem unlikely to provide much motivation for learning to make superior purchases. One study in Texas reported that while most teenagers recognized that one should shop around for the best price on a desired item, most admitted that once they had made their choice of a product, they tended to insist on the item they preferred, regardless of relative prices. These people are the "haves." Also the "haves" are rejecting the standard package of goods and services . . . choosing old VW buses over a Corvette . . . denims and levis over Catalina . . .

We also have the "have nots." Michael Harrington's **The Other America** shocked the affluent by reminding it that the poor are still with us. Harrington's poor were invisible, tucked away in urban slums, skid rows and migrant workers' camps. Existing on the fringes of society with little discretionary income, it is not immediately obvious that they should have consumer problems. If you haven't read David Caplovitz's **The Poor Pay More** or have seen the movie by the same title . . . I suggest that it is a must for anyone concerned with consumer education of lower socio-economic families. It shows that the poor do take part in the consumption society and at a considerable cost. Whereas the poor at an earlier stage of development were viewed as exploited workers . . . today, they are exploited consumers. The American ideology of "equal opportunity for all" is an empty myth for those cut off from legitimate pathways to upward mobility and achievement in the society. The disparity between what lower income youths are led to desire and what is actually available to them is the source of intense frustrations. Blocked from achieving through the normal avenues for success in a highly achievement-oriented society, they often select a deviant path.

The low income consumer usually does not know that consumer information exists. In fact, he has little awareness except that he realized that life is expensive. He usually does not consciously think about choices . . . he buys something and subsequently discovers he has been "taken" — he goes right on making payments because he accepts this as his lot. He is poor and therefore believes he can't fight the system. Can you show him the way?

The poor family doesn't have a great deal to look forward to — the head of the household is pessimistic about the future and often there is a pervasive kind of depression called apathy. One day is like another.

The glib pattern of the salesman is designed to flatter the ego — is music to the ears of the low income consumer who lives in a permanent state of apathy-despair. In the face of flattery, it is difficult for the low income consumer to admit that he doesn't understand such mundane items as contracts, interest, carrying charges, etc.

The consumer problems of low income families differ in kind and intensity from the consumer problems of middle and upper income groups.

Too often the low income consumer has little or no choice. Too often there is little or no competition among business firms in low income areas. The consumer lacks adequate funds or sources of credit to shop among competing firms for good buys and may not have the additional alternative of not buying or of postponing purchases.

On check day the average low income consumer has a bare refrigerator. The previous check didn't allow him a surplus, so he has to buy food and can't wait for the sales to stock up. Saving is for those with a surplus.

The low income family, with an irregular employment record or dependent upon welfare payments, finds its source of credit is limited to the retailer in the neighborhood, who in turn compensates for the risks by charging exorbitant prices for the merchandise and maximum credit rates.

How is it that in the final third of the twentieth century, in the most affluent society in the world, and within a few blocks of medical centers and educational institu-

tions, such situations exist? There is no question that these social problems, as well as other issues of health and welfare, indicate that the professions have a great deal to do.

I don't propose that these families represent the typical family any more than their problems represent the wide gamut of social concerns. They serve merely to remind us that there are people with hopes and dreams, human frailties and strengths, that are trying to find the "good life."

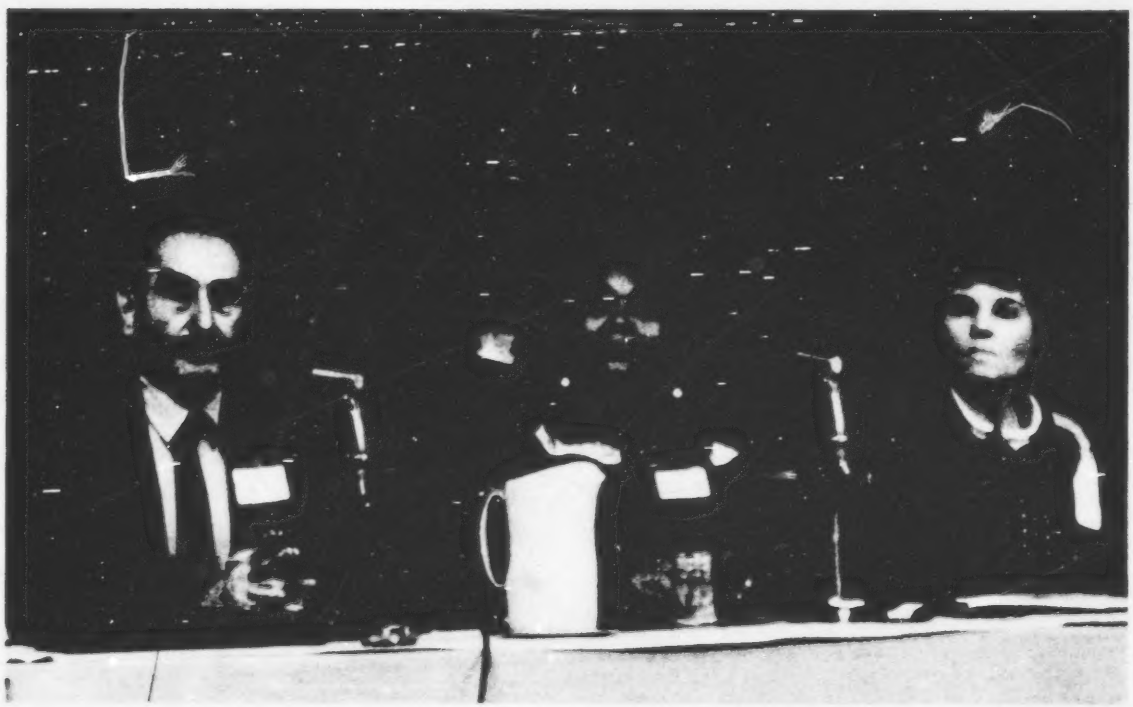
The environment of families in your community is what you must identify and understand. You will then understand better why they make the choices they do or why they do not have many choices in the marketplace. The changes in the American family as the result of urbanization, industrialization, and broad economic and social movements are well known to you. You know that you are educating for "life in a complex society" . . . that most of the families will be living in an urban area. It is estimated by the year 2000 the population density in the metropolitan regions may rise from approximately 400 to 700 persons per square mile. Education must prepare families to live in Lincoln, Omaha, Denver, Los Angeles, Phoenix and other centers which may have a different environment from the community in which they live now. My point is that the American family must be provided improved decision-making skills in view of the constantly shifting environment in which they will or are living.

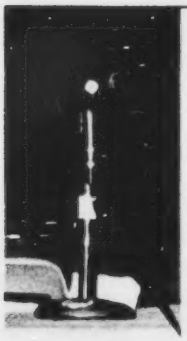
John W. Gardner, former Secretary of Health, Education and Welfare, stated it this way: "The purpose of all our efforts is to enhance the quality of life for the people today and for generations to come. We want a humane environment . . . a benevolent environment in which the individual human being can live fully, in good health, free of the constraints that limit his potential." How can you bring about this change?

What is consumer education? In the minds of some, it is "how to get more food for your money," or "let's examine the blouses in the kit," or "how to buy fabric that is printed on the grain." I would not deny that consumer education can and should be incorporated in clothing construction or food preparation courses. Consumers also spend their money on cars, insurance, houses, appliances and trade schools. They rent apartments, pay for services, borrow money and sign contracts. To be relevant, consumer education must encompass the key, central financial transactions of families. It must take into account processes and principles of buying, reliable sources of information, the government agencies which serve to protect the consumer, the federal and state regulations which affect the consumer. Students must have a working knowledge of the marketplace. They can't afford to be naive. We need sophisticated consumers — thinking consumers. And that is our charge.

I view the important connecting link between the family and the marketplace as decision-making. You need to know in reality how your students make decisions. Are they alternative minded? Do they have power in the marketplace? How will they develop self-confidence in consumer decision-making? Where do they shop? Effective decision-making is instrumental in achieving "the good self" we seek and that includes decision-making in the marketplace. It stands to reason that anyone teaching consumer education must be very concerned with decision-making, with making superior rather than inferior choices in the marketplace. Our goal is to help families make good decisions in the marketplace that will enable them to reach their goals, realize their values and maintain their standards. This is consumer education in my way of thinking.

Tony Rios Rebecca Farrington M. Janice Hogan





Tony Rios
Executive Director
East Los Angeles (CSO)
(Community Service Organization)

Cooperation.

I would like to discuss the other portion of consumer education . . . the businessman. We hear a great deal of talk about educating the consumer; we of CSO (Community Service Organization) have recently begun educating the businessman.

I think we may be wasting a lot of time in educating only one group in consumer affairs and not the other. This is especially true in the Spanish-speaking community, where people may not speak English or may have a working knowledge of it, but not enough to handle contracts and credit matters.

Let me give you an example of what happens when you bring consumer pressure to bear on the business community. After the August 29 Moritorium rally, march, and then riot and burning of some stores in East Los Angeles, organizations such as ours began getting calls from local businessmen asking what they could do to become closer to the community and needs of the people. They wanted to show the community that they were "good guys" . . . they had food to give away . . . they wanted to serve on advisory committees . . . and they began to help us by explaining credit contracts in English and Spanish. This is one form of consumer education.

Before the riot, we were trying to develop other kinds of consumer education. We have been trying to negotiate with the business community for a long time and it has been about 20 months since we started a consumer complaint center. We now have more than 2,000 complaints.

Today, many businessmen in East Los Angeles have adopted nine "commandments" pledging fair consumer practices and posting the sign in their windows.

There must be ways to educate the merchant and businessman and it can be done by legislation, by community action groups with teachers such as yourselves serving as advisors, and by lawsuits. We have six class action suits filed at the present time. One suit was settled out of court with the company agreeing to a four-year contract by which we will arbitrate all consumer complaints concerning this company. The contract includes the expenses to hire the American Arbitration Association to render the final decision.

These are the kinds of consumer education programs I would like to see . . . those that educate the businessman in the barrio or ghetto about fair business practices.

Rebecca Farrington
Coordinator, Consumer Education
NAPP (Neighborhood Adult
Participation Project), Los Angeles

Action!

Consumer problems in our communities of South Central Los Angeles really tie into the latter portion of Jan's presentation. Markets, chain stores, and large retail concerns are not attracted to our communities because the insurance rates are very high, police protection is often inadequate, and the potential buyer has a very limited income.

Generally speaking, we have an honest merchant with a small store who often is just a step out of poverty himself, or, we are the prey of unscrupulous businessmen who use door-to-door salesmen or run shops of low-quality merchandise. These stores are often filthy or unsanitary, parking lots are not sufficiently lighted, and there is no dignity or courtesy given the people who patronize these stores.

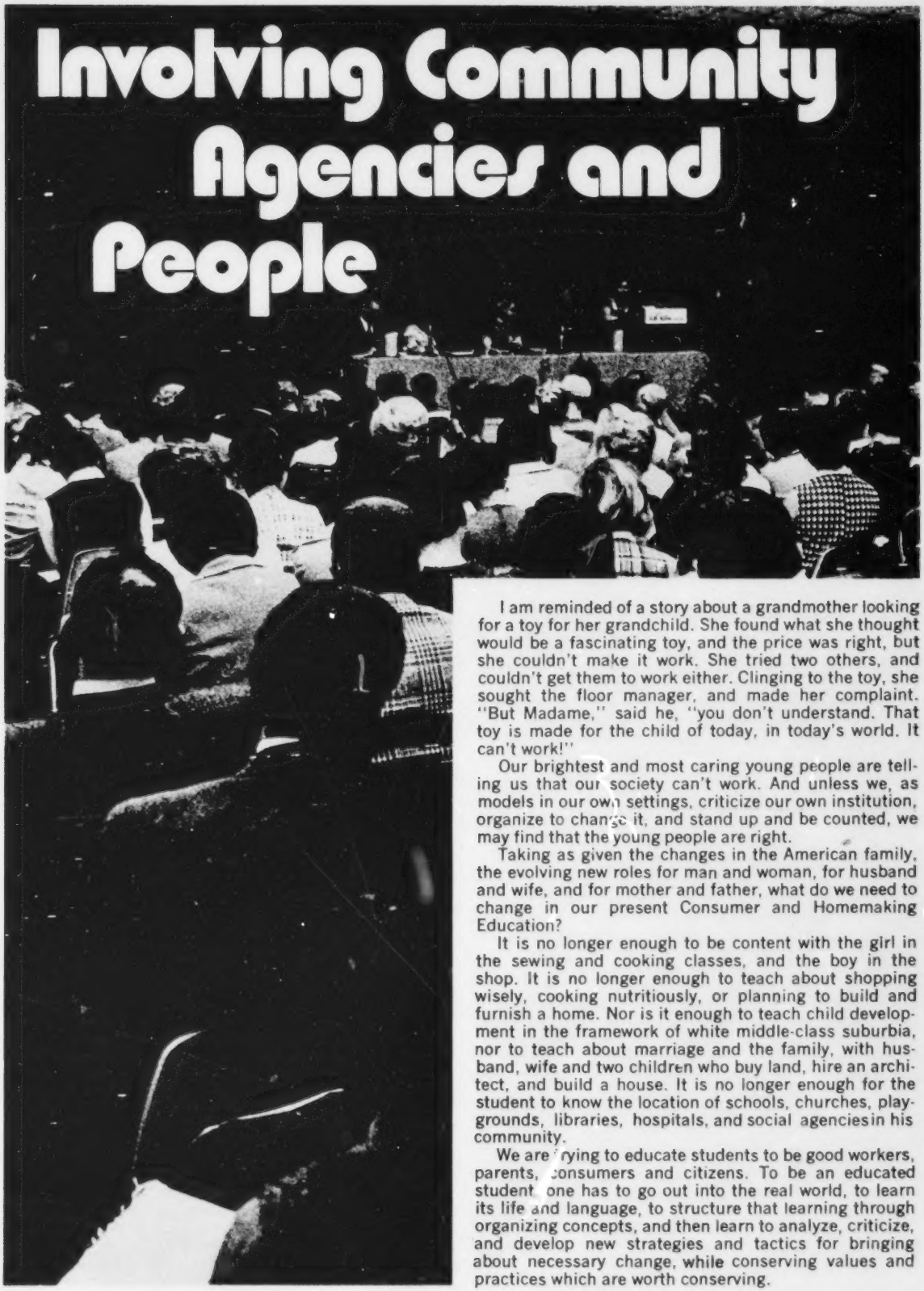
We have begun to take action against these merchants and I'd like to tell you of one example. Not long ago, after surveys and comparison shopping by small groups . . . buyers clubs and low-cost cooking clubs that our agency organizes throughout the community . . . they found themselves boycotting some stores, writing to the management and asking for an opportunity to discuss conditions in the stores. At first, the merchants didn't respond to the letters. We then held community meetings at local schools where we displayed meats and merchandise from these stores and where we got together and talked about our problems. As a result, several of the clubs joined together to form a Coalition of Community Clubs. As we moved our consumer efforts from community to community, the club members who lived in these neighborhoods, shopped at these stores, had legitimate complaints, and wanted to do something about the conditions, participated in the Coalition. The groups talked with the management of these stores about poor quality items, fair employment practices, and unsanitary conditions. We got very little response.

We believe in action, so ultimately we went before the Los Angeles County Board of Supervisors and amplified the need for support in the area of consumer protection in South Central Los Angeles. Our presentation resulted in finding out that there wasn't adequate inspection in the area. County inspectors were sent out to 981 supermarkets and 1,036 restaurants; this resulted in 633 of the markets and a large number of the restaurants being cited.

The results of the inspection helped conditions a lot, but it took effort on our part because we had to purchase meat from the stores and go directly to the health department's centers with it, otherwise support was difficult to get. Support is always hard to get even when people in the neighborhoods recognize the problem, come together and talk about it, and make collective decisions about solving the problem.

In this case, we did get positive results.

Involving Community Agencies and People



I am reminded of a story about a grandmother looking for a toy for her grandchild. She found what she thought would be a fascinating toy, and the price was right, but she couldn't make it work. She tried two others, and couldn't get them to work either. Clinging to the toy, she sought the floor manager, and made her complaint. "But Madame," said he, "you don't understand. That toy is made for the child of today, in today's world. It can't work!"

Our brightest and most caring young people are telling us that our society can't work. And unless we, as models in our own settings, criticize our own institution, organize to change it, and stand up and be counted, we may find that the young people are right.

Taking as given the changes in the American family, the evolving new roles for man and woman, for husband and wife, and for mother and father, what do we need to change in our present Consumer and Homemaking Education?

It is no longer enough to be content with the girl in the sewing and cooking classes, and the boy in the shop. It is no longer enough to teach about shopping wisely, cooking nutritiously, or planning to build and furnish a home. Nor is it enough to teach child development in the framework of white middle-class suburbia, nor to teach about marriage and the family, with husband, wife and two children who buy land, hire an architect, and build a house. It is no longer enough for the student to know the location of schools, churches, playgrounds, libraries, hospitals, and social agencies in his community.

We are trying to educate students to be good workers, parents, consumers and citizens. To be an educated student one has to go out into the real world, to learn its life and language, to structure that learning through organizing concepts, and then learn to analyze, criticize, and develop new strategies and tactics for bringing about necessary change, while conserving values and practices which are worth conserving.

Zelda Samoff
Director, Social Welfare Program
Temple University, Pennsylvania

Young people need to develop self esteem. They need to develop a sense of community. They need to develop the knowledge and the tools to help them master their own environment. They need to increase choice, and to choose wisely.

Let us take a quick look at what they have to know, and what they have to do to grow up healthy in a rather unhealthy society.

The high school student has to make a career choice, has to find a mate, and support himself. He has not only to survive, but to create a good world for himself and the family he will build. He has to learn the resources available to him. But he also has to overcome the gaps in services, the limits on opportunities, and the injustices and inequities in society. He has to achieve the power to create new resources, to protect and extend his rights. He has to live with other men, work with them, organize with them, and with them create a world in which he can function well.

In choosing a career, he needs to get out into the larger community, to learn what educational and training opportunities exist. He ought to know about manpower development. He has to learn a large variety of alphabets and acronyms, like MDTA, USES, and HRD. As he gets to know the Employment Service, he also finds out about unemployment insurance, with its help and its disadvantages, its inadequacies in today's world. Once he understands the functions and disfunctions of these systems, he will know what they can't help him do. With the aid of thoughtful and imaginative teachers, he will learn about bureaucracy, he will understand its rationale, but he also, one hopes, will understand better the sources of power, of authority and of money. From this, it is but one shortstep to learn how to use the system, to manipulate it or change it, so that it better serves the people for whom it was once created.

Our student has to think about income and the possible loss of it. He has to understand the welfare system developed in the 30's, including the social security notions born in a depressed and suffering society, and the public assistance concepts which were supposed to make the need for relief wither away. Be he black or white, Puerto Rican or Cuban, Chicano or American Indian, affluent or poor, he has to understand the defects and evils of the present welfare system. He has to study income maintenance proposals, ranging from Nixon's Family Assistance Plan to children's allowance plans, because he will have to support or reject a variety of such plans. He has to know, if he himself has not experienced it, about powerlessness and poverty, and he will have to learn about the Welfare Rights organization, Consumer Protective Associations, and Nader's Raiders.

He has to understand his own attitudes, be he apathetic or militant, rich or poor, hard hat or boss, toward racism, and he has to learn to verbalize his value system. He has to learn the attitudes and values of the people around him, especially those who are different from him. Can we teach him to understand and value difference, instead of crushing or hating it? Can he learn to get into the skin of his opposite member in society, or of his enemy, and view the world from that perspective? Can we help him speak a variety of languages, all English? I think we must — we must teach him to "love the unlovable," while fighting the hateful act. Our student has to know something about the functions of public and private housing. Not only must he understand the goals of each, but also he must know his rights as a tenant, as a landlord, his rights to rent supplements or housing rehabilitation, his responsibilities as a neighbor. He has to learn to organize to protect these rights.

Health services are of major importance. Our student needs to know about public and private practice of medicine, the care that money can buy, and the illness and suffering which lack of money perpetuates. He needs to understand the philosophy of Medicare and Medicaid, and how they operate in practice. He has to know the problems in health service delivery. OEO and other health programs, like community health and community mental health centers, like children and youth programs, like maternal and infant care, have to be part of his body of knowledge. Differences in health services, such as private medical care, Blue Cross and Blue Shield, the Kaiser plan, the group practice of medicine, and universal health insurance must be understood.

Our student needs to know the health and safety features of the products he buys, as well as their effect on the air he breathes. He has to know not only how to get his money's worth, but what to do if he doesn't.

He has to know about family planning, about child care facilities, about the services — or the lack of services for veterans, for the aged, for the disabled, disturbed or retarded.

Thus far, we have looked at some of the knowledge base a student needs in today's world, and some of the attitudes and understandings he must explore. Text books are useful but too often out of date and un-understanding of or unsympathetic to the plight and strengths of the poor and the minority groups. Magazine articles, GPO publications, and pamphlets are important. But experiencing learning through living is at the core of a good education.

Experience without the support of a theoretical framework and a rationale can be either useless or damaging. But purposeful experiencing of planned activities can be unforgettable.

"Let us learn first hand what discrimination in employment and housing means to an individual, to a family, and to a community."

What kind of planning are we talking about? If we want students to make wise decisions, we have to let them experience the decision-making process through their involvement in their own education. There is nothing like participation in a curriculum committee that helps a student better to understand the authority that comes from knowledge, and the powerlessness of ignorance. He quickly learns to be more cautious in giving simplistic answers to complex questions. With acceptance from caring adults, he learns better the kinds of questions he must ask, the kinds of answers he must seek, and the nature of the powers that be. He can contribute his own fresh insights and relevant challenges to freshen up and stimulate his more jaded elders. We, the more jaded elders, need to be challenged again and again, so that we test and retest older ideas in a different and changing world.

Our student must be a part of the school community, in that he learns about the hierarchical structures, the table of organization and the formal and informal sources of power, and in that he has a sense of mattering in it. What does that mean? Simply that as he be-

haves responsibly and with the maturity expected at his age level, he can influence the system, and can help bring about desired change.

Thus far we have talked about a number of communities — the school is but one. We have mentioned established agencies like USES, and public welfare. And we have talked about community agencies that challenge the establishment, such as the Welfare Rights Organization (WRO).

This is as it should be, for there is no such thing as "the community" anymore than one can, after the recent elections, talk about "the California electorate." Just as we distinguish between Reagan and Tunney, so we must disaggregate both "community" and student. When we do, we find some surprising things. No group, no community, has a monopoly on any trait or value system. Apathy and militance, understanding and bigotry, are part of the continuum found in every group, black or white, minority or majority, affluent or poor. What we often come up with is that many of our problems are a function of poverty. And poverty is a lot easier to change, to diminish or to eliminate than is prejudice or drug abuse or crime.

Certain kinds of experiences may be planned with a minimum of effort by students and teachers. A visit to a large city hospital clinic is an eye opener, and can be done by individual students. A little more planning, and a student may be able to take a child to the clinic for treatment. A weekend in a jail is not impossible to arrange—with student acting as if he had been arrested, and with inmates believing he had. A visit to a magistrate's court, especially on a Sunday morning, is an eye-opener. A visit to City Council or a state legislature is rewarding. Working with a Voluntary Defender or a community lawyer is a lesson about our legal system that is not soon forgotten. A student's report to the class of a visit to a city or state home for the aged stirs a "gut" reaction. These are but a few illustrations of individualized assignments that are relatively easy to plan or arrange. All these activities must be purposeful; student indignation, anger or dismay must be accepted, and channeled into efforts for constructive change.

"A student's report to the class of a visit to a city or state home for the aged stirs a 'gut' reaction."

There are other kinds of community involvement that require different and more long-range planning.

Does your school exist in a community different from the white middle class community many of us know so well? Are there different culture patterns, behavior, and aspirations that we need to know, to understand and to value? Then let us hire to educate us, students and faculty, a representative of that community or ethnic group, and let us not be concerned about academic credentials. Let us rather look for someone who understands the community in all its diversity, who knows the people, the shops, the homes, the conflicts and the power struggles, who cares about and loves the community. Let us engage ourselves with this person, faculty and students, to help develop constructive community involvement, to better understand our own biases and stereotypes, to be challenged in our thoughts and beliefs.

Let us develop a community encounter — for students and staff — to learn how the community groups view themselves and their worlds, us and our worlds. Let us learn first hand what discrimination in employment and housing means to an individual, to a family, and to community. Let us stroll through a community, guided by our community person, our eyes sharpened about things to observe, our hearts opened to the strengths and aspirations of the people in it.

If Blacks or Chicanos or Indians are hostile to whites, that is relevant — and quite different from admonishing young people to love each other. Once we begin to understand the aspirations and dreams of people in the community, we are more likely to lose our fears and prejudices, and the more open we can be to encouraging community participation in the education of our youth. We can develop more clearly the role of the consumer and the role of the expert or professional if we have cleared away the myths, have seen people as people, and value them as parents, children and citizens. We then can be better able to protect their rights without fearing so much the loss of our own.

Having talked at some length about the diversity of community, the realities and potential of difference, and the need for involvement with the community, I, of course, have only scratched the surface of this vast topic. But perhaps we can conclude with greater brevity by talking about the DON'Ts and DO's of going into the community, and especially into the ghetto community.

1. Don't go into the community if you haven't learned to observe both strengths and problems. Don't send students in without observational skills, and skills in reporting observations.
2. Don't go into the community without sharpening your communication skills, and without opening your ears. Help students be open.
3. Don't go into the community without some knowledge of
   - school-community relations
   - community feelings about the school, about you, as a teacher or administrator
   - the population
   - the agencies and institutions
   - the problems and dangers
   - the language and culture
4. Don't go into the community without positive purpose.
5. Don't go where you are not wanted.
6. Don't go if you think in stereotypes.
7. Don't go if you are depending on being loved, thanked and/or accepted.
8. Don't go as savior, messiah or leader.
9. Don't go to do something for or to somebody.
10. Don't give up your own values in order to be "with it."
11. You go to learn as well as teach, to get as well as give.
12. You are your brother's brother, and you do with him, rather than for him. Protect his choices, including that of rejecting you.
13. Go if you value the independence of the other, and can help him maintain and protect it.
14. Go if you are knowledgeable, resourceful and understanding.
15. Go if you can take conflict, hostility and anger.
16. Go if your going can make a difference — to your knowledge and understanding, to that of your students, and to that of the community.

Don't send your students under conditions different from those of your involvement. Do prepare them, protect them, and keep them out if necessary. For the latter group, those who need to be kept out, the ones not ready for community participation, bring the community into the classroom.

The real world can provide a glimpse of the ideal world if we open our minds and hearts to each other, and if we trust the strength and rights of the other. To paraphrase an old expression, "Enter the community to learn; go forth from it to serve it."

BEING RELEVANT

Ruth Rushen
Project Director
Los Angeles County
Probation Dept.

I was greatly impressed with many of Mrs. Samoff's ideas, but due to time, I will respond to only three of them.

One of the things our speaker said is that we must see ourselves as catalysts for change. Speaking from the agency point of view as well as a member of a community, I think this has been one of our major hangups. We have obtained our credentials and established our roles and functions as if in isolation to the rest of society. We operate as if we live in a vacuum.

Not too many years ago, we as probation officers merely "rehabilitated." We didn't really deal with schools . . . you were "those people over there". . . and of course, we had nothing to do with social workers. I think all of us, teachers, probation officers, and social workers stuck to our careful roles and functions and we wound up pretty irrelevant. The youngsters we were zeroing in on had to relate to all of us and we treated them as though they were on an assembly line, stamping them with our mark without consideration of what went before and what was to come.

What I heard our speaker say is that we must see ourselves as part of the total social system. In order for you to teach youngsters, you must understand how this society works and communicate your understanding to your students.

I would like to comment on the idea of bringing the community into the classroom. One of the ways you and I can bring the community in is to support the idea of New Careerists. For the past three years, I have used New Careerists as assistant probation officers. They can bring the community to you if you are willing not to get too upset when they better you on the job . . . and if you are not too afraid of change. If you bring in someone from the community as a teacher aide to help you become a better educator, then you are going to have to give up some of your very dear and cherished myths. You will have to deal with what I call "constructive confrontation" so that when you are told that you are "messing up the works," you do not defend yourself or the school, but ask, "How am I doing it wrong?" New Careerists . . . as probation aides or teacher aides . . . have some simple ways of helping us, largely by directing us back to being human and stopping this business of "we" and "they."

The third and last thing I would like to comment on is the benefit of the experience of living. In this day of the simulation, we as professionals must engage in a great deal more of it. Let me share with you one example. A group of us who were teaching at the University of Nevada in July of this summer put a group of judges in jail overnight. Well, it shook up the entire judicial system. If you read about it in the papers, you will recall one judge said in an open interview, "I think the prisons should be burned to the ground." In one night he reached this conclusion. We had to pass out tranquilizers to several of the judges the next day and many of them said that the experience . . . the simulation . . . did more for them in terms of understanding their role and power than all of the law courses and human relations seminars they ever had in the past.

I leave you with this thought . . . if you want to see what goes on in the community, there are ways to get there and there are people to take you. But stay awhile. There are things for you to learn.

RESOURCES FOR CONSUMER EDUCATION

Barbara Thiess
Director
Welfare Information Services
Los Angeles United Way

I represent a different sort of agency than that of Ruth Rushen's, but it isn't really different in that people are people and we at Welfare Information Services handle some 25,000 calls from troubled people during the course of a year. We learn about an awful lot of problems that an awful lot of people have in just trying to live on this earth.

One of the things I see in working with school people is the problem of specialization, of never seeing the whole. I once worked with Los Angeles City Schools on a committee to develop a pamphlet on community resources and we had to involve 34 different professional disciplines from within that single system in order to come up with a plan. Too often, we professionals just see our speciality and teach our students or staff members accordingly. Somehow, we need to help students learn about the world they're living in these days. I can't emphasize that too much.

We at Welfare Information Services are seeing people who never, never, never learned the system. These include people who worked at fairly large salaries in the aerospace industry before losing their jobs. The only place they can think of for help is United Way (in some cities, it's called Community Chest or United Fund) and the fact is, they don't know anything about what they've been paying taxes for all these years — the public assistance system. They are appalled that anyone would expect them to live on $65 per week in unemployment insurance benefits, that they are not going to have real medical coverage for their families, and shocked when they find that it takes about two months to get an application for food stamps processed.

People today do not know the systems at work in our society and teachers must help them to learn. It seems to me that Consumer and Homemaking Education teachers are a natural for this.

One of the things our agency does is to publish a directory of health, welfare, vocational, and recreational services in Los Angeles County. We are getting out a new one right now and I am feeling very humble since there is nothing in the directory among the many school systems we list that mentions Consumer and Homemaking Education as a part of the social service system. I think I will go back and try to squeeze it in.

We list 1,100 agencies with about 3,000 branches and special projects in the directory and one of several major changes we are noting is the parent involvement programs . . . the hot lines, free clinics and drug abuse projects, for example. I think there are practically no family counseling, mental health, or community center programs listed that do not have special programs for parents to help them understand their children better.

The other big change is in the consumer education and consumer protection fields. This represents a real expansion of interest that is constructive and involves people in real change. We are listing new buyers clubs and new funeral societies and cooperatives; we are listing the Southern California Law Enforcement Consumer Committee made up of 27 federal, state, and local agencies to whom one can file a complaint and get some action; we are beginning to list police forgery and bunko squads as a very legitimate place where people can make consumer complaints.

We have added interesting new resources such as the postal inspector, the Weights and Measures Department of the county and the same department for the state. One of the best agencies is the Attorney General's Consumer Fraud unit. We plan to include the federal Food and Drug Administration and we are going to emphasize how a person goes about making a complaint regarding the quality of food and drugs.

These are very exciting new trends to me and are some of the resources that I would hope could be a part of the curriculum in your classrooms.

I think it is important that all of us help people understand the rights and benefits they have as citizens. Many of you work in adult education and you might be interested to know that in the 25 senior citizen centers in Los Angeles, the major interest is consumer education and nutritious meal-planning on a budget. These are areas where your skills are needed.

People and communities need your skills, but how many of you have really become involved in your own communities? How well do you know your local community resources? Do you ever bring in speakers from your county health department or from the many public agencies that protect and serve people? How about the fraud and forgery units of your police department . . . these are people perfectly suited to instruct our youngsters in some of the rights they have that make living in this very complicated world a bit better.

I would like to speak to you this evening about the marketplace. This is a topic that offers me a lot of leeway because almost everything is a matter of choice in the marketplace, whether it is who you marry or where you live or what you buy. I will limit myself to the subject of consumer commodities and how we spend our money. This includes why it is that we select those things that we finally choose to buy, how we judge their value, and why we always go on spending more than we really have.

In talking about the things that we buy, we have to start with the most fundamental of subjects, advertising, because the things that we buy are very much influenced by those things we see and hear through advertising. Let's begin by talking about the advertising of one product: automobiles. Let me also state here that whatever it is that I may say about a brand name it is never intended to suggest that the brand is any worse or different than any other. It simply happens to be the one that sprang to mind when I was preparing my remarks to you. Let's talk about advertising (now that I have gotten myself out of a libel or slander suit by the following companies that I am going to name by name). Let's talk about Ford which "Has a Better Idea!" I want to talk first about ads that never tell you anything and never describe quality when you hear them. "Ford Has a Better Idea!" But does it make a better car?

What are the kinds of things that we know? We know that between 1965 and 1969, Ford Motor Company produced 85,000 police cars that had to be recalled because when the cars were going at high speeds — as police cars are apt to do — and the brakes applied, the front end of the car simply fell off. But "Ford Has a Better Idea!" After four years of that, they don't do that anymore. But here is the problem . . . that although 85,000 police vehicles were recalled and presumably fixed, four million cars made by Ford-Mercury between 1965 and 1969 are still being driven. This figure does not include all Ford-Mercurys, just some . . . the big ones . . . the station wagons . . . the one in which people may have lots of children as they travel on highways at high speeds. But "Ford Has a Better Idea!" General Motors, on the other hand, is "The Mark of Excellence" . . . except that 4,000 GM school buses have been recalled during 1970 (at the early part of the year) because of defective brakes. But they have "The Mark of Excellence." Twice since the first recall of those 4,000 school buses, they have been recalled again. A recall of a recall of a recall is something of a record — even in the automobile business. Between September, 1966, and December, 1969, 38 percent of all the cars built in this country were recalled at least once. Meanwhile, the ads keep telling you "non-things" that you need to know. You are offered a young-mobile, a sleek-mobile, a speedy-mobile, but you are never told how long it lasts, what the repair record is, what the safety features are, how many miles per gallon you can expect to get.

How many times have you heard the ad (which strikes me as the all-time loser for ads this year), "The Best Cigarette, Like the Best Women, is Slim and Rich?" Even if we did our best, we couldn't all be slim and most of us will never be rich. Most of us don't even think that the best woman is necessarily slim and rich and the best woman may not be lowest in nicotine and tars, yet presumably those are the qualifications for the best cigarette.

Toothpaste that offers to "Give Your Mouth Sex Appeal" should prevent cavities and be good for your health, too. You are never told that some toothpastes which are particularly good whiteners do the job, in fact, by simply removing the enamel from your teeth.

When you go into the service, my husband tells me, you are notified that toothpaste with whiteners might be very dangerous over a long period of time because you end up with no teeth at all. What you will have when you are 60 and toothless is "sex appeal."

Some advertising is simply and boldly deceptive. They don't try to fool you in the manner of the better idea, or sexy toothpaste, or the slim and rich cigarette. These ads fall into the general category of what is known in the trade as bait-and-switch ads.

If you look in your local tabloid newspaper, you will find back by the section that describes such products as fishing reels, row boats, power saws, and other items such as these, ads in small boxes that say: "No money down! Instant credit! Every customer a car buyer! See the 1969 Chevrolet! Only $75! A 1968 Mercury, only $105!" There will be a list of three or four more cars for sale. "Many more like these," it will say glowingly at the bottom of the ad. Well, you will not buy one of those cars because they are the bait. If you are a red snapper, you are in trouble. You will get to the car lot and discover that perhaps there is a $75 Chevrolet or a $105 Mercury, but you won't want either and if you are fool enough to buy, you will barely get it out of the lot. The point is that you will arrive and see this poor, battered hulk of a car sitting next to bright, shining cars costing three to four thousand dollars. Which do you suppose the salesman will want you to buy?

I think the best way that I can explain to you about bait-and-switch is to describe to you a couple of real cases that happened to come up in New York City while I was working there, but are happening all across the country.

There was a marvelous encyclopedia deal advertised on one of the two Spanish-speaking radio stations in New York City. It was not advertised on any of the non-Spanish-speaking stations.

"All of the contract is in English except for one sentence and that sentence reads in Spanish, 'I have read this contract and understand its terms.' Once she signs, she is hooked for 10 years."

Harriet Van Tassel Rabb
Staff Counsel
Stern Community Law Firm
Washington, D. C.

The Market Place

"... The ads keep telling you 'non-things' that you need to know."

The announcer described to the listening public a great deal: "For only $14.98, five volumes of an encyclopedia containing all of the knowledge of man can be yours." All you had to do was call the radio station, give them your name and address and, miracle of miracles (you didn't even have to get on the subway and go downtown to the store or take your children out into the cold), the salesman and the five volumes would arrive at your door.

He would arrive carrying two things; in one hand would be a large satchel . . . a suitcase affair . . . and in the other hand, the five volumes. They were about one inch thick, three of them were eight and one-half inches tall and the other two were about seven and three-quarters inches tall. All of them were gray, except one, which was blue. They split the alphabet, leaving out only one or two letters. The books looked as if they were fourth or fifth-hand. The salesman, who also spoke Spanish, came into the house of the woman who had called (by the way, all of this took place during the daytime while the husband — presumably he has more will to resist — was gone) with his five, dog-eared, miserable volumes and his satchel. He would say to the woman whose face had fallen at the sight of the encyclopedias that contained all of the knowledge of the world, "I knew you wouldn't want this. I know you are unhappy about this because I can tell that you are a woman of discernment. You know that if you want your children to have an easier life than you have had, they will have to have a good education. You know that New York City is a dangerous place for children and you can't let them go to the library at night." All the while, the woman of the house is nodding in agreement because it is all true. He tells her that he just happens to have the answer to her problem. The lady has now, in classical terms, been "baited" and is about to be "switched." Out of the mysterious satchel comes a tall, thick, white volume, plastic bound to look like leather and with gold lettering on it. And it is only "A" — there is all the way from "B" to "Z" to go. All the woman has to do to have these books is to pay $298, plus carrying charges. If she does, she will have all kinds of other marvelous services at her command, such as a research service (some place out in Chicago, where research services always are for these encyclopedia deals) so that if her child needs to know anything on a given subject, all she has to do is write to Chicago and someone will send the answers.

"If the drawer of the chest of drawers has a back, the back of the chest has no back. If the wall were not there, you would simply push the drawer straight through into nothingness."

With accounting charges, service charges, and research charges, she will probably spend no less than $325. All of this the salesman explains to her in Spanish. The encyclopedias are in Spanish. Remember, the initial advertising was in Spanish. In fact, everything is in Spanish except for the three-page contract which she signs when she agrees to pay $325 for an encyclopedia that was supposed to cost $14.95. All of the contract is in English except for one sentence and that sentence reads in Spanish, **"I have read this contract and understand its terms."** Once she signs, she is hooked for 10 years.

There is another bait-and-switch and it is one that the Federal Trade Commission is following. I happen to have a copy of the letter they send out because they don't begin their bait-and-switch campaign by radio ads. I might say here that radio advertising is used by bait-and-switch people because it is very difficult to find the merchant selling on radio and see if he does what the law provides — that is, actually offer the person the merchandise being advertised. This one, however, had a new way of beginning. This particular sewing machine company sends you a letter at the top of which is your very own name and address. Underneath it says in boldface type, "Congratulations! Lucky telephone number! You were selected at random from all the people in your area to receive a 1970 deluxe, twin-needle, zigzag sewing machine with built-in controls to monogram, applique, darn, etc. It is fantastic what this machine can do for you." As you suspected, the machine is absolutely free. The letter tells you that the machine is nationally advertised at $269.50. But the next paragraph tells you that this is part of their promotion campaign and to receive the merchandise, it is necessary that you purchase a 10-year service and instruction policy of $8.95 per year. The policy covers everything that can wear out or break, instructions in oiling and cleaning, and so forth. Add it all up, including the carrying charges and service charges and you will pay at least $90.00 for it. But it's still a deal.

We asked this particular sewing machine company to come in and talk with us about the offer. It turned out that these machines are purchased by the company for between $40 and $60. Even if they sell a machine for $90, they make a $30 profit. But what about the service policy? The guarantee? What you are buying, it turns out, is the right to bring your 30-pound sewing machine back to the store and if a salesman is there who knows how to fix the machine, he will do it. So we inquired about how one got to be a salesman. One became a salesman by simply answering an advertisement. One was given no training because one needed no training. There was no service department in any of the seven or eight stores in the New York City area that used this technique and there was no contract with the company or any outside service department. In short, if you brought the machine back and a salesman could fix it, he would. If he couldn't, there went your $90 plus tax and carrying charges.

Now you and I might know better when we receive a letter such as this. We also know that when we look at the newspaper and see an ad with three rooms of

furniture for $149, it just ain't so. You can hardly get one room of furniture for $149, let alone three. This again is bait-and-switch. People who hadn't previously thought about furnishing a whole home at once will go into a store where, if they put a fingernail on the wood, they discover that it makes a deep scar. If they look at that ad offering furniture of maple-like finish, they discover that it is not maple at all, but in many instances, heavy cardboard with maple-patterned contact paper placed over it. If you pulled some of the pieces of furniture away from the wall, you would find that there are no backs to them at all. If the drawer of the chest of drawers has a back, the back of the chest has no back. If the wall were not there, you would simply push the drawer straight through into nothingness.

You don't know how many people fall into this trap. They went there thinking that they were going to get three rooms of furniture for $149. Those three rooms often don't measure up to what I have just described. That is because they are not supposed to be sold. The furniture is nailed to the floor, it is battered, torn, water stained and broken. No one would think of buying it. That is when the salesman switches you to the better merchandise.

This kind of bait-and-switch goes on through the television and radio, it goes on through door-to-door salesmen and it goes on in stores. It is no remedy to tell your student that if she finds herself in this situation, read the contract. First, if you have ever tried to read a contract for an installment sale, it is impossible. The contract is long, it is made up of the best of legal language, and it is designed to keep you in the dark about what is being sold and what your obligations are. The gentleman who gives it to you to read lights one cigarette after another, looks at his watch repeatedly, and tells you that it is a "standard contract" and that he is in a hurry. The other important reason it does no good to tell your student to read the contract is that once she has been baited-and-switched, the whole psychology of the business is such that she doesn't stop at that point to think it through. The bait-and-switch technique has a momentum of its very own and you, the buyer, are not about to read the contract and refuse.

There is another kind of ad, the non-advertisement. You didn't do anything to get yourself into this situation. One day, the doorbell rings and a young lady, well attired, is standing there. She explains that she is taking a survey and she wants your opinion about the education of children. She begins by telling you that she is there to learn "how children learn — where they get their attitudes about education, school, and knowledge." The first question is: Do you think children learn the most between the ages of one and five, five and 10, 10 and 15, or older? If you respond that children learn the most between one and five, you are well on your way to making a $300 purchase. The second question: From whom do you think the child learns most of his attitudes — the home, the school, the church, neighborhood children or "other?" If you respond that the home is the most influential, you have had it. The next question: Do you know that they are teaching New Math in school? Do you know the New Math? You may have learned New Math at some point, but you certainly don't remember it and you say so.

Obviously, the only salvation for your child is a set of encyclopedia with a research service located, of all places, in Chicago!

Let's move from the area of advertising and non-advertising to the area of making purchases and judging quality. Many people simply have no idea of how much something should cost and if offered four packs of chewing gum at two cents, they will snap it up. We are skeptical, we know there is something wrong with that. We have learned about quality and how to judge it. We know that convenience foods are "butler service," and we know that we are paying well for that convenience. The problem is that there are so many other people who do not know the cost of that convenience — the **real** cost. When I worked with Bess Meyerson Grant, we believed that most people cared what they paid, but did not know the real cost of food and, as a result, we did a project on unit cost selecting two groups of women. One was a group of women with about 25 years of experience in shopping; the other group was made up of students from New York University who were studying home economics. While the latter group had very little experience, they were used to taking tests and working with numbers. Both groups were to take a list of 20 food items, go to the market, and to select that offering in any product category that gave the most for the money. They were instructed not to consider brand preferences or family size. They did precisely what we were afraid they would do. They came back with virtually the same problem. They had erred and bought more expensive products — 10 cents extra on every dollar. There were several reasons for their mistake. First, the mathematics involved caused confusion — tuna fish in a five and one-half ounce can at 41 cents, in a six and three-quarters ounce can at 53 cents, or in a seven and one-eighth ounce can at 61 cents. Second, the store managers became suspicious and told them to buy or move on.

We suggested to retailers in New York City that they had an obligation to put something more than the selling price on the shelf — they had an obligation to tell the price per ounce and per pound so that people could

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compare all the categories before making a selection. Manufacturers were irate! The supermarket people fought us cats and dogs! They said it would be the end of marketing, a disaster, we would go to a soviet system where there would be two sizes of everything and the poor consumer would have no choice at all. What would you be left with? Drab, boring, subversive supermarkets! We fought and they fought and they took us to court. They spent money and took Bess Meyerson to court. It is still in court, but a funny thing happened along the way. Several supermarket chains in this country have decided that it is good business to have unit prices on grocery shelves along with the total price. The ads proclaim, "We Care About You!" But they fought tooth and nail.

We have to teach people to **read, not reach** for the nearest can or the most attractive label. Teaching them to read is a problem, but letting them know what to do once they understand is, as I suggested earlier, an even more serious problem. This is because of the doctrine known in the law as the Holder in Due Course. This is something that I suggest you do soon — have a lawyer come in and talk with your students about this. It is something that all of us can learn and teach. The Holder in Due Course is such a trap and is so widespread that unless someone sits down and explains it, people don't know how to protect themselves.

This is how Holder in Due Course works. A. is a merchant. The customer comes into his store and buys a piece of furniture for $100. A. has few scruples and he doesn't intend to collect the money. He wants a quick profit. He sells the contract to B., a finance company, for $80. At this point, B. sends the consumer a packet of papers that tells him, in incomprehensive language, that if anything is wrong with the furniture he must complain within the next 20 days. If he does not, B. is not responsible. Now it may be that the furniture is not delivered for three months and it is delivered as a single bed rather than the double bed that was ordered. The consumer complains and B. says, "I really feel terrible about it, but I merely bought the contract and I notified you about complaints. It's not my fault." What the consumer must do is pay the $100 to the finance company and A. goes on selling furniture to someone else. A. and B. have an on-going relationship and this is the way they do business. And they know the consumer is on the hook and can do nothing about it.

One of the things you may not realize is that all of the credit cards you have — Unicard, BankAmericard, and all the others — make the credit card company a Holder in Due Course. If you buy a jump suit for your little boy, pay for it with a credit card, and find that it shrinks, fades, or falls apart, the company will simply say, "Gee, I am really sorry, but you owe me $8.95." Think about all the things you buy with credit cards and consider whether or not you should re-evaluate with whom you do business. When you deal directly with a department store, you can always go back to the store and complain. You have no chance at all when there is a Holder in Due Course.

Let me suggest some things that I think might be useful in solving some of the problems I have outlined.

One of the things that I think might help is if you divide your classroom into two different parts and really play it out. Let one side of the room become sellers and the other side those who are resisting. Let them learn what it is like — even if they don't learn to resist well — let them learn what it is like to give that sales pitch and know that if they really do it well, they can sell. And once they learn what they will stoop to in order to make a sale, the chances of letting it happen to them grow much slimmer.

Another thing I would suggest is having students clip ads from newspapers. Let them take any product and see what ads give the most information on that product. They can get any other reputable information they want from any other source — the business, retailer, or company — and let them compare the real facts about that product with the ads they see. They will find that the thing being sold in this country is youth and sex — because that's what it's all about.

Give your students a project in comparison shopping. Let them go out and compare prices on a television set, going from store to store. Send them into the supermarkets and see if they can figure out how to get the most for their money on a given item.

The other thing I would suggest is that you take advantage of the legal services office in your area. What I have told you about Holder in Due Course is only the beginning of it. There are so many legal things that people can do for themselves; people can be trained with legal services help, with any lawyer's help, to protect themselves.

One of the astounding things about the frauds I've talked with you about is that they seem to be universal. Encyclopedias are so often sold the same way, as well as appliances, furniture and cars. Home improvement contractors who "miss" their re-roofing estimates by two or three thousand dollars are in this business all over the country. Your local neighborhood legal services can tell you about these frauds and what is going on in your community.

I haven't been able to talk to you about everything in the marketplace today, but the next time we get together we will talk about other things — like where to live and how to choose a spouse. But until that time, I thank you.

Wesley P. Smith
State Director, Vocational Education
State Department of Education
Mrs. Virla Krotz
Chairman, Joint Committee for Vocational Education
and Member, State Board of Education

Alexander Rossi

Mrs. Joan King
Member, California Board of Governors
California Community Colleges

BECOMING A CHANGE AGENT

(Editor's note: Meryl Ruoss edited and prepared for publication the speech he gave at the closing session of the conference on Consumer and Homemaking Education. Below is the condensation of his presentation.)

C. Wright Mills characterized the art of teaching as "the art of thinking out loud"... of trying to show others how one individual thinks.

There are three things I would like to think out loud about with you in these moments. One: What **is** going on out there now? Two: What **could** be happening? Three: What **ought** to happen and **must** happen?

WHAT IS GOING ON OUT THERE NOW?

The times in which you and I live are a great breaking point in history. We are in the threshold years of a new epoch in human experience. Culturally, we spent 50,000 years making the transition from pack to tribe, from the random to the organized, and from animism to identity. We spent the last 5,000 years as a tool maker and user, reflective recorder and social being. As such, we have learned husbandsman and herding; we have learned to reason, develop common sense and establish laws; we have invented tools for mass production and other technologies; and we have now reached the state of cybernetics — machines using men to produce other machines. In the emerging epoch, I believe that man will go beyond cybernetics and again control his tools and machines. Indeed, I believe we will have a cosmic view of the wholeness of life, replacing the scientific method with its resulting fragmentalization of life.

We are in a time of becoming . . . a transition from old to new. The pace of change in America has been accelerating for more than a century so that today, we are involved in massive change of the very life processes of an entire people. We are an urban nation with a quite new mode for the civilizing process and the knowledge explosion is helping to create a new style of life. It is requiring us to think about life, about the universe, and about our life together in vastly different ways. Today's shape of the American Dream in specific elements is a world beyond that of a century ago.

For example, our community is no longer the crossroads village where goals and decisions were matters of tradition. For seven out of ten Americans today, community is the metropolity which provides a kaleidescope of choices and opportunities never before available to the individual. The new forms of transportation have taken the mystery out of what lies beyond the hills. The internal combustion engine, with an assist from rubber, has made us mobilites who can jet from coast to coast any day in the same amount of time it used to take old dobbin to get us to market. Electric circuitry is breaking down barriers to products, practices, and ideas nearly as rapidly as our cybernetic technology produces them.

Dr. Albert Einstein, speaking at the American Nobel Anniversary dinner in 1945, aptly put it in these words: "The picture of our postwar world is not bright. We (the physicists) feel the duty to speak up and to remind those responsible that there is no escape into easy comforts, there is no distance ahead for proceeding little by little and delaying the necessary changes into an indefinite future, there is no time left for petty bargaining. The situation calls for a courageous effort, for radical changes in our whole attitude."

One understanding that we need here is that often the **rate of change** is more significant to us than the actual change. Man and his society are always changing. The important new element is the rapidity of major change.

We are in a time of death and birth. We must realize that the woes of the present times are the death throes of an old order, but — and this is their real significance for us today — they are also the birth pangs of a new order. Some of the signs of this new order are the following transitions:

- village to metropolity
- independence to interdependence
- status quo to stability of change
- normalcy as settled to normalcy as permanently unresolved situations.

In such an epochal time of man's becoming—in these days of death and birth — every man must choose. Each of us must decide. Are we mourners in a funeral parade or are we midwives cutting the umbilical cord so that a new kind of existence might make its bawling appearance in the world?

Meryl Ruoss
Director, The Urban Semester
Center for Urban Studies
University of Southern California

WHAT COULD BE HAPPENING?

Man could be planning his own evolution. The urbanizing of a nation and the knowledge explosion are creating a new style of life in America through comprehensive and extensive changes occurring rapidly which leave no nook nor cranny of life untouched. Together, they make it possible for man to plan his own continuing evolution.

I feel it is particularly crucial for educators to understand the true dimension of the possibility within their hands. Especially educators who understand their vocational responsibility in the process of social change. Whatever our personal proclivities for retreat from the fray into "objectivity," the very substance of reality — vocationally and socially — places us on the firing line of social change.

Time constrains me to cite only one example out of the many possible opportunities and requirements for us to be agents of social change. This is the encouragement, development, and organization of citizen participation in the planning of man's evolution.

The democratic tradition fits such a time because of its essential ideas that societies are changed by deliberate actions of men; that man must take himself seriously as well as the bundle of living in which he is bound inextricably to his neighbor; that a free society is dependent upon actions by its citizens with the power to act; that people affected by policy have a right to help determine that policy.

In our new style of life — which can best be called "organizational society" — a healthy society is still described by the citizen's exercise of his guaranteed rights to use his power (i.e. human and material resources) to promote and shape the common life so as to achieve his own goals as fully as possible. Such exercise of citizen responsibility is essentially a political enterprise carried on within a social system and affected by the basic elements of that system.

There is a formula which summarizes the sequence and relationships of the citizen's responsibilities and opportunities for participation in this general enterprise:

- Citizen participation requires political process
- Political process requires power
- Power requires organization.

Deliberate organization by citizens to work for certain social, economic and political goals and programs is not unique to our generation. As a matter of fact, it is not unique to America or American history.

In today's America, much of the organized citizen action is loosely labelled "community organization." Actually this is a tag pinned on a bewildering array of packages. Even the major packagers disagree substantially about the contents.

Let's look at models for organizing true citizen participation. In approaching your role as organizer of citizen participation in the development or modification of social change, there are three models of organization which you might use. Which one you choose at the given moment in your situation depends upon your purpose.

When you and the folks with whom you are working have come to a point of agreement that "something needs to be done," the first question you must deal with is "what kind of end product do we want out of this change?" Or another way of putting it might be to ask the purpose for organizing. What kind of change and what do you really want to happen?

The three kinds of organization you have available with which to respond to the questions are community organization, community development, and mass-based organization. Let's briefly look at some examples of the use of these three models.

1. If your purpose is the **delivery of a new service,** then you will want to use community organization. For example, if the people in your community need a well-baby clinic or homemaking classes for unwed mothers, you have alternatives. These are social services that can be delivered by private or public social services and you may need to tie your skills in with theirs to deliver the service. Or your focus could be in advising the organizing citizens about delivery in order to get the professionals to do their job. It is not, in the first instance, to organize such services. That may become necessary if you find there are no agencies in your community or at the county or regional level to deliver the required service. When this turns out to be the case, you may find yourself at another level of citizen organization.

2. If your need is to organize **a process or a project which in some way adds to or improves existing systems,** then you need to use the community development approach. Here your approach is to organize a nucleus of concerned parents, let us say, to speak before the school board and gain their approval for action, or to recruit necessary materials, supplies and support for a self-help project.

3. If what the citizens really want are very **fundamental changes** in the way things are now happening, then you must face the probability of mass-based organizing. The fundamental problem may be discriminatory employment or wage patterns, or the provision of really equal educational opportunities under a school system which for decades has been deliberately under-educating the poor, the Black, the Chicano, and the American Indian. If this is the case, then you need to bring together large numbers of those affected. In such cases, citizens are challenging very basic patterns and policies of major systems in the community. This kind of organizing requires more energy, a longer period of time, and a longer-range view than the other forms. It is not to be entered into lightly, nor will it produce results in a hurry.

A few generalized guidelines might be helpful for your initial thinking about your role as a change agent.

1. Citizen organization is for a specific purpose or purposes. Select the method of organization which will suit your purpose best. Try to avoid underestimating your needs, but also avoid overkill.

2. Citizen organization should produce community development and systemic change at some level or other. To do this it must be based on the norms of the people, not your norms as an outsider, from a different economic level and cultural background. Your purpose in any organization is to help the system adjust to the needs of the people, not vice versa. And you are not organizing citizens for the purpose of adjusting them to systems that are faulty or unworkable.

3. Citizen organization should provide personal and social development for the people involved. They should be exposed to wider horizons. A major purpose of organization is to help people learn the processes of setting goals, establishing priorities, and making decisions to implement those goals and priorities.

4. Most groups exhibit a kind of "life cycle," which goes something like this: Dependency to independence to rebellion to interdependence or death. If the stage of rebellion results in death rather than interdependence, you are faced with the task of starting a new cycle.

WHAT OUGHT TO HAPPEN AND MUST HAPPEN?

What is going on and what could be going on are but preludes to what must happen if man is to be prevented from reducing himself and his planet to rubble.

Kenneth Boulding put it this way: "If the human

race is to survive, it will have to change its ways of thinking more in the next 25 years than it has done in the last 25,000." Such a conviction about what must happen implies the growth and spread of a new knowledge of what it means to be human. Such a radical development is required if we are to reverse the cybernetic use of man by his machines and move into a time when the machines we have built may be turned to human uses. The result of these epochal times is nothing less than new values, a new way of living, yes — a new man!

Actually, this is not as wild and impossible a task as first reaction may see it. Already there is such a one underway. It is as profound as that one thousands of years ago when reason replaced instinct. If it succeeds, it will change all our lives and all our systems. It does not require violence to succeed, nor will it be successfully resisted by violence.

Richard S. Nelson
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This revolution began subtly in various quarters and is now spreading with amazing rapidity. Already our laws, institutions, and social structures have felt its impact. I believe its ultimate consequence could be something beyond Aristotelian and Baconian reason. It could produce a truly new human community — and it is producing new and liberated individuals.

Here are some of its changing values, its new way of living, its involvement:

1. From scarcity to affluence, with emphasis upon survival giving way to the possibility of truly living.
2. From occupied time to the abundance of time; from chronos to kyros; from work to learning and developing; from being a producer to being.
3. From simplicity to complexity and fragmentation to wholeness, with the scientific method changing and replaced by general systems theory, general semantics, etc.
4. From life-destroying to life-preserving forces; from war to ecology; from competition to love.
5. From hard cost to elusive symbol and GNP to quality of life.
6. From place to process; teaching to educating; status to change.

As educators faced with what must happen, we must shift our emphasis to educating for tomorrow. We dare no longer be guilty of educating for yesterday or today. To assume this new stance may require new personal understandings and commitments.

We must understand Marshall McLuhan's new man and the new situation where the medium is the message.

We must make a philosophical commitment to the concept that "things are temporary" and that they are never going to settle down again.

Wesley P. Smith
State Director, Vocational Education
State Department of Education

We must learn to approach each situation as a chance for creative action. This requires us to systematically think of new and creative concepts in view of the differences in any different situation from all other situations.

We must understand that process acquires new importance. The process of human interaction and experience is every bit as significant as content.

We must be willing to tackle the larger problems and work out the best methods we can as we go along. We can no longer be content to limit ourselves to dealing with trivia because of dogma about method. We must face the reality that dealing with any problem or method involves choice and judgment and rid ourselves of the delusion of objectivity.

Our starting point in any situation becomes "what processes and methods can we use?" rather than first trying to reach agreement about old methods.

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